

REFORMED CHURCH MESSENGER

EDUCATION DAY NUMBER



Above: Buildings of the Theological Seminary of the Reformed Church, Lancaster, Pa.

Below: The Massanutten Academy Farm and the Anne Lupton Country Club—Recreation Center for the Students of Massanutten Academy, Woodstock, Va., located on the Shenandoah River, on one of the famous seven bends of the Shenandoah River one mile east of the Academy.



PHILADELPHIA, JANUARY 11, 1934

ONE BOOK A WEEK

THE SPIRITUAL WISDOM OF THE AGES

There have been several anthologies published during 1933 but none so comprehensive and exhaustive as "The City Without Walls: An Anthology Setting Forth the Drama of Human Life," arranged by Margaret Cushing Osgood and published by the Macmillan Company. It runs to 665 pages of India paper and draws upon the wisdom of all the ages, touches every emotion known to man and almost every teacher we ever heard of has some wise and helpful word upon these pages.

There is not much that can be written about such a book except to say that it will be a well of unfailing joy to anyone fortunate enough to own it. I have found it inexhaustible in its riches and can heartily endorse what Margaret Deland wrote of it the other day: "The book lifted me on wings of beauty and carried me into the silences of truth. I know no anthology that in the least compares to it."

The first 165 pages search all the spiritual literatures of all times for great passages about Creation, God, Christ and the Divine Love and Compassion. Here are all the great poets and prophets of every age as well as the Bible and other ancient scriptures.

Then come thirty pages of quotations from the four great Eastern teachers — Buddha, Mohammed, Lao-Tze, and Kwang-Tze. These are really very valuable pages, not only because of the extreme beauty and spiritual depth of some of the pas-

sages, but because we have brought together the really significant utterances of these teachers on spiritual things. So often one has to wander through so many interminable pages of misty verbiage and incomprehensible metaphysic to find the gems of spiritual wisdom that lie imbedded in the Eastern scriptures! Here Mrs. Osgood has given us the utterances of universal and eternal import. It is a real service.

Fifty pages are devoted to quotations from the saints: St. Paul the Hermit; St. Augustine; St. Patrick; St. Brendan; St. Columba; St. Christopher; St. Francis of Assisi; The Lady Julian of Norwich; St. Teresa; and St. John of the Cross. Here are many wonderful things, including that passage from the Confessions of St. Augustine, which, I suppose many consider the greatest religious passage outside the Scriptures themselves; "Too late I loved Thee, O Thou Beauty of ancient days, yet ever new! Too late I loved Thee! And behold, Thou wert within, and I abroad, and there I searched for Thee. Thou wert with me, but I was not with Thee. Things held me far from Thee, which, unless they were in Thee, were not at all. Thou callèdst, and shoutèdst, and burstest, my deafness. Thou flashèdst, shonest, and scatterèdst my blindness. Thou breathèdst odours, and I drew in breath, and pant for Thee. I tasted, and hunger and thirst. Thou touchèdst me and I burned for Thy peace . . . Thou hast us for Thyself and our heart is restless till it rest in Thee."

In 70 pages Mrs. Osgood has culled the

choicest utterances on God and man, life and destiny from the great spiritual teachers of the race—from Epictetus to Swedenborg. I will not list them, for all know who they are. But Mrs. Osgood must have spent days and nights going through interminable volumes to pick out for us the choice words, the golden nuggets. The result is that if these great volumes should be lost or some of them be forgotten—who reads the forty volumes of Swedenborg's "Arcana Celestia" today?—we would still have preserved for us their imperishable words.

The second half of the book—some 400 pages — is arranged under subjects and hundreds of prophets, philosophers and poets are drawn upon — most of them known to us, but some, whose words are very beautiful — perhaps not known to most of us. I think I will list these subjects to give some idea of the remarkable scope of the book: Earth; Water; Fire; Heavenly Bodies; Sleep; Music; Eternity and Time; Human Love; Questionings and Doubts; Calamity and Despair; Old Age; Death; Lamentations; Wisdom; Silence and Meditation; Vision; Runes and Charms; Prayer. I am not much given to the idea of ready made illustrations or quotations for preachers. They should come spontaneously or not at all. But I can imagine a preacher who is going to dwell upon one of these great themes, turning to these pages and finding vistas of thought opening to him of which he had not dreamed.

—Frederick Lynch.

Visiting Classical Meetings After a Half Generation

CLAYTON H. RANCK

After so long an absence, it was a real pleasure to be permitted to visit a round dozen of the fall meetings of Classes. While quite willing to admit that such casual visits often make very untrue impressions on one, may we set down some of the things which struck us as "not being as in former days?"

Things for which We Should Be Grateful

1. A decided improvement in attendance on the part of both ministers and elders was very noticeable. Several Classes had all of their ministers serving charges in attendance. 2. One is grateful for the entire absence of the fringe of idlers outside of the Church during the sessions of Classis. 3. Evidence of increased efficiency in conducting the meetings were almost universal. Reports and remarks were more concise and pointed, and one found it less difficult to pay attention because of the fine movement of the meetings. 4. The straightforward earnestness, frankness and general culture of our younger ministers is most encouraging. Let us be thankful also for the absence of "loud" ties and "vests" more eloquent than soothing. 5. If frank statements of differences of opinion with a thoroughgoing Christian spirit is a mark of progress we have much to be thankful for. 6. The wholesome fellowship on the part of the ministers is increasingly noticeable. But what of the elders? Of this more later. 7. How beautifully many of our rural Churches are located.

Things to Be Desired

1. Can't the pastor loci, with a little conversation or correspondence with former hosts of Classis, save his good ladies much unnecessary labor, expense

and irritation, by helping them get a more accurate idea of the number of visitors to be entertained? To say that 50 per cent too many are prepared for is a conservative statement. 2. There is a deadly parallel between the lists of pastors who are not habitually attending their respective Classes and evidences of a lack of growth in the charges. 3. One wishes that the fine efficiency used by some of the Stated Clerks and other officers might be made available for all of them. 4. There must be a "happy medium" to be found somewhere between printing the abstracts of minutes rivalling those of a Synod in size, and simply noting that "items 1, 2, 3, and 4 were adopted and 5 referred, etc.," but not giving one a hint as to the nature of some of these items. 5. Delegate elders, as noted above, are attending better. But why so few elders who are not delegates, and what of deacons, i. e., prospective elders? If our members want to get a fine idea of the Church in all the various phases of its work, they will find no better place than at these meetings of Classes. 6. With some of the finest laymen to be found anywhere, why have we not taught more of them to feel that they too ought to speak on the floor of our business sessions of the highest bodies? Some presiding officers try to encourage this, others do not seem to be conscious of their silence, or even of their presence. 7. Why do so few ministers try to help their elders get acquainted with the other ministers and elders? It is not an easy task, especially for an elder whose business does not bring him into touch with new people very often, to break into a Classis. A little attention here would add very greatly to the enjoy-

ment of these meetings on the part of all of us. One Classis last year had each pastor introduce his elder at one of the meals, adding some of the elder's activities in the home Church. The few minutes consumed were most interesting and helped the fellowship of all present. 8. Knowing the fine enthusiasm on the part of many of our strongest men, one missed their encouraging voices in behalf of the great issues before the Church today. Here is where the previously prepared reports, with a much finer efficiency, seem to be defeating their own ends. Logie, even at its best, needs to be fired with enthusiasm or no adequate action will result. 9. One feels that some of our men are in great danger of feeling that their work is going "well enough." There are dangerous "forties and fifties," even in the ministry. 10. The outstanding leaders of a decade ago are surprisingly few. But an even sadder fact is that so many of our younger men are too timid to step into these vacant places of leadership. Since it is my task as a student pastor to step on the heels of fine men and women who have everything needed for leadership except courage to lead, may I be bold enough to say to my younger friends, "Please lead." You know you ought to do so. The Church awaits your leadership, and your God-fired hearts long to have things done. Do not look to those who are older to state your visions. That is your job, so lead on, brothers.

Of course pioneering is not easy, whether your plow is turning up old soil or old traditions, for not even human nature is always "mild." Our present changing order calls for much experiment. (Continued on Page 31)

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EDITORIAL

FROM BETHLEHEM TO CHICAGO

Be it ever so drab and desolate, no place on earth would seem more unpromising, as the likely scene of the time-haunting event which transpired on that unforgettable night, some 1900 years ago, than the crude and lowly nestling place of cattle, in the unlovely precincts of a little town like Bethlehem. And yet, on a hallowed night, in that far-off time, this same dark and primitive town was illuminated for the ages by the tremulous glow of a brilliant star. Irresistibly drawn by the mysterious wonder of the heavenly Light, the Wise Men of that distant age were led, in hushed amazement, to the humble place where the little Lord Jesus lay asleep on the hay.

It is a far cry from the holy, hush-a-bye gladness, which transfigured that unromantic manger-bed into the blessed cradle of divinity, to the strained and artificial gayety which characterizes so many modern observances of Christmas. Apart from the intervening centuries, there is a wide chasm between the night when first the angels sang, "Glory to God in the highest, and on earth peace, goodwill toward men," and Christmas of 1933, when every sincere attempt to guarantee the universal reign of peace and all the serious efforts to establish "goodwill toward men" appeared to receive a strange rebuff. Indeed, the multiplied years are a mere incident, and of no consequence, in spanning the interminable gulf between the star-lit night of Mary's deliverance and the lurid glamor of a "Century of Progress" Christmas.

A ray of light from a distant planet, journeying for a period of forty years, at an unimaginable rate of speed, across a celestial wilderness of space, came to earth in time to inaugurate the world's most celebrated fair. And we, like the oriental Magi, who, while trudging o'er Judea's silent hills, on that blissful night so long ago, were thrilled by the mystic wonder of an unrecorded constellation appearing in the ancient eastern sky, never cease to marvel at this newest radiance which has come to serve us from the twinkling realm of Arcturus.

As we contemplate with admiration such amazing achievements, wrought by the ingenuity of modern science, we can not help but reflect upon the profound rapidity with which our generation hastens to turn each new-

found spark of light or life to some commercial usage. Whenever some new invention or discovery has been made, the test which it must inevitably endure is the one which asks: Can it be profitably adapted to some utilitarian purpose? And so, if it is not immediately employed to launch a World's Fair, it will in all probability be used to promote some tinsel Christmas show; if it is not drafted to outrage the universal dream of peace in some baneful war, it will likely have to serve to crucify the Prince of Peace in some specious economic or political strife. To run its shows and fairs for profit, and to fight its wars for pride—this seems to be the chief consideration of our generation.

Here is the clue to the eternal rift which separates the first "Silent Night, Holy Night" from our depressionized celebration of it. We who take pride in our vaunted civilization and culture, and who depend, for our comforts, upon our scientific knowledge and technical skill, have been trying to do with the Star of Bethlehem what the scientists have done with Arcturus; we have sought to harness its hallowed rays to the selfish purposes of men. We, unlike the lowly shepherd band, have been trying to appropriate the joy and peace of the Nativity without entering into the spirit of humility and worship. While they, in the glowing wistfulness of their simple faith, were content to seek and to search o'er hill and dale for the shining reality, revealed in the majestic splendor of the heavens on that holy night, we, their latter-day fellow pilgrims, without following the Star, have endeavored to utilize its glory in the modern way—immediately and directly.

Alas, we have failed! Because we would slay the young Child by our selfish wants and deeds, we, even at the beginning of the year of our Lord, 1934, like Herod of old, have been denied the privilege of actually embracing Him who brings "Peace on earth, goodwill toward men."

—HERMAN J. NAFTZINGER.

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A QUESTION FOR THE CHRISTIAN COLLEGE

Since in our country public education cannot provide the religious education which even the educators in the employ of the State regard as indispensable, all Churches have attempted to undertake a portion or all of the education of their youth. Our own Church, like many others, lets the

State do the educating in the grades and, generally speaking, in the high school, and merely attempts to supplement that education by specific religious training in the Church School, the Catechetical Class, and Young Peoples' work. The Academies we have could not nearly accommodate all our Reformed high school students. But beyond the high school there is a somewhat different situation. Our colleges, if limited to our own young people, could probably receive all those now attending college. According to the *Almanac and Yearbook* they have a total enrolment of 2880, a number about equaling, I imagine, that of our Reformed young people attending the colleges of our country. It seems, then, that our Church has made better provision for its youth of college age than for others.

But why should our own young people attend our own colleges? Why, in general, should Christian young people attend the Christian colleges? Why should the Churches continue to support their own institutions of higher learning? Merely because the secular colleges do not teach religion as a subject? If religion were merely a matter of religious knowledge, then that might be sufficient reason. But true religion is something that permeates all of life; it is fundamentally a matter of bent or direction of life, of attitude and viewpoint and objective, of communing with God and living in the presence of God, of walking after and with the Christ. The most Christian college is not necessarily the one which offers the best courses in the Bible, in Church history, in Christian doctrine and ethics; but rather it is the one in which the spirit of Christ and the sense of the reality and presence of God most completely pervade all instruction and all living.

Nor is it enough, in order to attain such spirituality, that the teachers and officers of a Christian college be truly Christian, for the student is influenced as much by his fellows as by his instructors, quite likely even now. I would then define a Christian college as one in which not only the teaching force but also the student body is distinctly Christian. Moreover, it seems to me that the religious standards of a college should be on a level with its educational standards.

Here arises the problem, a double problem, I wish to present. First, should the Church college attempt to exclude on the one hand the student who is irreligious and irreverent, or on the other hand, the student who has not attained the spiritual maturity to profit by the college courses in religion, and who is unprepared to enter with benefit both to himself and to others into the religious life of the college? Second, if so, what standards shall the college set up, and how can they be administered? Religious knowledge can be easily tested, but religion is much more than knowledge. Are the tests in religion and morals, so far developed, really of much value? I do not deny the possibility of measuring the intangible values of religion, but do see the difficulty. The work of the Holy Spirit in the heart of man will always remain incalculable by human mathematics. On the other hand, Jesus said, "By their fruits ye shall know them." We ought to be able in some way, even though crudely and imperfectly, to measure progress in Christian living and to set up goals to be attained.

This, then, is the double problem, of policy and of method, that, it seems to me, the Christian colleges will need to study and eventually to solve, if they are to justify their existence.

—ALVIN GRETHER.

* * *

ARE WE GOOD STEWARDS?

(*An Appeal from one of our active Church-women*)

The perplexing problems which our Boards are facing do not seem to indicate a general practice of the principles of Christian Stewardship on the part of the membership of our Churches. Decreased giving for missionary purposes preceded our depression by several years. Have we forgotten God's promise to Israel of old how He would open the windows of heaven and pour out a blessing that there would not be room to receive it, if their tithes would be brought wholly into His storehouse?

Some may say that this is an Old Testament way of giving. True, but is not our God the God of Israel and

is He not the same righteous God today as in ages past? Are we giving to Him out of diminished incomes that which belongs to Him? When once we learn to be true to our God, we may also find our country's problems growing less in number and in gravity. Let us labor and pray for an awakened and reconsecrated people throughout our land, especially in the congregations of our beloved Church.

—L. E.

THE GAMBLING CRAZE

Our London Correspondent, Mr. H. W. Peet, reports some interesting studies on Britain's gambling mania, by the Rev. Bolton C. Waller, an Anglican clergyman living in Dublin. Many have been salving their consciences by telling themselves and others that they participate, for instance, in the Hospital Sweepstakes, because it is "all for a good cause." Few realize how much it costs to run the lottery, how small is the chance of winning a prize, and how little actually goes to the hospitals or other supposed beneficiaries. Mr. Waller shows that the hospital gets just 1s. 4½d. out of a 10s. ticket, while 4s. 10d. goes for prizes, and the rest goes to those who run the "Sweep". Therefore Mr. Waller forcibly brings home to readers that, if you are a philanthropist, you are giving someone 10s. in order to hand 1s. 4d. to charity; if your aim is to gain a fortune, you pay 10s. for less than a 5s. chance. Whether philanthropist or bargain hunter, "the subscriber to the Sweepstakes is making an extraordinarily bad bargain." But, as Puck remarked, "What fools these mortals be!" And it isn't likely that many can be persuaded of the utter folly, as well as the spiritual peril, of the gambling evil, which some officials are now brazenly fostering in our own America. He who does not see how this virus is spreading is hopelessly blind.

* * *

HOPE

Possibly it is not an exaggeration to say that no psychic quality is more essential than hope when one is bracing himself to advance into the obscure future. The ground over which we must travel day by day and year by year has never been fully surveyed. In the words of an ancient pioneer, "We have not passed this way heretofore." Though racial and personal experience have taught us many valuable lessons, any moment may bring us face to face with a crisis or cataclysmic change, the like of which we have never known previously. Needless to say, if we are to go forward against such difficulties and dangers, actual or potential, we must be in control of all our powers. To be afraid, to doubt the ultimate success of the enterprise in which we are engaged, to be discouraged by past failures, to lose confidence in our capacity to carry on,—all this is to court disaster. There is scarcely any greater tragedy than the abandonment of hope, for it means the end of all achievement; where it dies the death of the spirit is already at hand.

Fortunately man is endowed with an almost inexhaustible measure of hope. The cynic may call it wishful thinking; but whether that be true or not, it accounts for the indomitability of the human race. What pain, disappointment and sorrow man has endured on his long upward struggle! How often he has reached the heights only to fall back again to lower depths than those from which he climbed, like the mythical Sisyphus who had been rolling a heavy stone up to a hilltop for ages, only to have it roll back when the summit was nearly reached. Yet with invincible spirit man has gone to work again and has even found delight in repeating his attempt, always believing that he can find a new way to circumvent disaster.

The recognition that hope is coterminous with life is expressed in the sententious observation: "Where there is life, there is hope." The same idea was also enshrined in the myth of Pandora, the happy recipient of all the gifts of the gods. Unable to restrain her curiosity, she opened a jar into which she had been forbidden to look, and forthwith there escaped a multitude of plagues for hapless man. She hastened to replace the lid but it was too late. All had escaped save one thing only, *hope*. Doubtless the interpretation is that when all else is gone, health, money, family,

position, hope remains. This is positively stated rather than negatively in the fable of Babrius the Greek poet, in whose version of what is doubtless the same story, the jar contains only blessings, but hope remains when all the others escape and are irrecoverably lost.

Thus, however dark and brooding the clouds that gathered around the closing of the Old Year and the opening of the New, hope inspires us to go on in the assurance that good things are still in store for us. Yet hope is not indefeasible; it can be forfeited or at least sadly impaired in strength. Being a constituent element in life, it is subject to the laws of life. It grows or decays according as it is nurtured or neglected. Unless it is held in restraint, it becomes mere presumption; unless supported by wisdom, it degenerates into despair. Ultimately it is religious in essence, for in its highest form it derives from confidence in God. In St. Paul's trinity of virtues it holds the second place though not a secondary place, for it ranks with faith and love. Let us thank God for the hope of the world that a way will be found unto a better day. —J. A. MacC.

* * *

IT REQUIRED COURAGE

The New Year sermon by Cardinal Faulhaber, at Munich, demonstrated conclusively that some Roman Catholics in Germany share with the 3,000 Protestant pastors the credit for standing out bravely against the subordination of the Cross of Christ to the swastika of the Nazis. In this courageous utterance the Cardinal severely rebuked "exaggerated Germanism" in his declaration that "in the Kingdom of God there are neither favorites nor stepchildren." Though every people is entitled to its racial individuality, he said that, with all respect for "race hygiene", it must not be forgotten that "we were saved not by German blood, but by the blood of the Saviour." Nationalization of the Church would, he protested, "be tantamount to a regression into Asiatic antiquity."

Moreover, the Cardinal deprecated the prevalent elaboration of "myths" concerning the ancient Germans. Their social organization was very unsatisfactory, he said. They kept slaves, gave rough labor to their women, lived in everlasting intertribal warfare, and were slothful and self-indulgent; whereas, 2,000 years earlier the Babylonians, for instance, had a regular postal service, and the Jews had established a system of schools. This is a telling blow at Teutonic pretensions and hits straight at the chief aim and boast of the Nazi regime, with its program of a totalitarian state. How is the perfect race-state to be put across by appealing to the memory of a Germanic past when the tribes were chronically at each other's throats? The Cardinal, who is a member of a titled family in Germany, stressed the point that since the advent of the Hitler Government, a multitude of new pseudo-religious dogmas had been propounded in Germany, and that serious efforts had been made to found a new confession—a so-called Nordic-Germanic religion—and that this had even been urged for official recognition. In view of this, he chose the theme of his sermon to emphasize that Jesus had enjoined His disciples to teach and baptize *all peoples*, and to unite all nations in a single Kingdom of God. Whatever our own attitude toward the German Government may be, we should be grateful for the representatives of Christ who speak the truth as they see it, without fear or favor.

* * *

FIRST THINGS FIRST

At the beginning of this new year are you putting "first things first" in your congregation? Surely you recognize what is our deepest need. The Presbyterian General Council has distributed to the 10,000 ministers of that denomination a completed "Plan for the Quickening and Enrichment of the Spiritual Life of the Church". Every pastor and consistory of our fellowship must have some such plan right now or be a tragic failure in the work demanded of the Christian Church in an hour like this.

In this Presbyterian Plan there is special emphasis on the spiritual awakening of youth. Dr. C. Franklin Ward says of it: "Youth is on the march. There is an alert attitude. A sense of the need of deepening the spiritual life

is also apparent. Many young people are asking serious and searching questions. They want reality in religion as well as in other phases of life. This is both a heartening and challenging feature of Church life today. The purpose of the movement is to direct thought and action throughout the Church toward a complete commitment to Jesus Christ, with a deepening of the spiritual life, a more effective expression of faith, and a sharing of this experience with others."

A National Convention of Evangelistic and Christian Workers has been holding an 8-day meeting in the Baptist Temple, Philadelphia, and the President of the Convention wisely stressed the need of a nation-wide program of evangelism *to offset the danger of financial and economic recovery without a religious revival*. "If we as a nation recover financially before we do spiritually," he said, "may God have mercy on America! Faith must be defended, atheism refuted, and revival fires lighted. Unless there is such a spiritual awakening the nation is in danger of a revolution that will bomb the Churches and overthrow our Government. There must be a revival in America that will *make Christians righteous as well as religious, and honest outside of meeting as well as happy inside.*"

This is a summons to serious thinking and definite action which cannot be lightly set aside. Do we as the representatives of Jesus Christ "mean business" at the beginning of this year of grace, 1934? If so, how much prayer and planning are we going to put into the effort to make these weeks culminating in Easter the most fruitful in the ingathering of souls for Christ and the Church, which we have ever experienced as a denomination?

And finally, to put first things first, we must begin at the beginning. We have been thinking very much in these recent months about the little prayer sent us by a friend, which was used in a fruitful revival of religion in far-off China, and which may well be adopted by every one of us. Let each one make it the petition of his heart, as we face the grave duties of 1934. "*O Lord, revive Thy people, and begin with me!*"

* * *

A PHILOSOPHY OF CHEER

A cynic remarked the other day, "It is positively pathetic to note the unanimity with which people at the beginning of a new year actually hope for better things." This would naturally seem pathetic to a cynic, but normal, well-balanced people find it most heartening. To indulge in the pleasures of hope at such a time is not only natural, but is one of the evidences of the inherent greatness of mankind. We are sorry for any one who does not join in the hope that during the coming twelve months our nation may move at least a little way in the direction of the goal toward which all good folks should be striving. To avoid past mistakes and to acquire new virtues—this constitutes an aim which is altogether noble and worthy of emulation. It is reassuring that so many people at the beginning of a year find their mood reflected in the lines:

"Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws."

Are our Churches today manifesting a type of religion that inspires hope and cheer, and thus nerves men to bear life's burdens uncomplainingly, and to count confidently upon the final triumph of righteousness? In an interesting letter just received from a young university graduate, who stood among the leaders of his class, occurred this rather significant paragraph: "Have you ever heard of Elder Lightfoot Michaux, who has a colored congregation in Washington, and who broadcasts every Saturday night over the Columbia Chain? In my estimation he strikes *a new note in religion*; he teaches to his 'culled chillun' the simple but emotional philosophy of happiness. If you have an opportunity to hear them, I believe you will not only enjoy yourself, but be inclined to agree that he really is helping many folks who have been hit particularly hard by contemporary conditions in this country."

This suggestion from a young and earnest scholar confirmed impressions received from many other references to

the same broadcast. We have been told of family after family, even some among the "intellectuals", who listen in to the "Happy Am I" music of Elder Michaux and his flock and who find it rather helpful. Of course, the methods used would hardly be employed in one of our own Churches, but there is a definite hint of a "new note" greatly needed, which perhaps many folks are missing in the so-called orthodox Churches. The large and apparently interested crowd leaving the Christian Science Church we just passed may be another reminder of this fact. True, the need of solemn warnings and brave admonitions is ever with us; but who doubts also the deep need of a Gospel of comfort and hope, of tenderness and joy? We have had so much of "activism" in our American Churches, it is little wonder that many are hungry to hear again about the wooing love of God in Christ and of the plenteous redemption provided for all who will trust in Him Who died for us.

The Parables of Peto the Penman

THE PARABLE OF WHAT HAPPENS TO GRANDPARENTS

This is what happened: an aged couple, both past 70 years, were racing around a 20 room house, following a grandson, who was much too fleet for them. He had been disobedient, and they were trying to catch and punish him. Both shouted, "Henry! Henry!" Henry kept on going—and laughing at the same time. Thirty years earlier, a dignified and silent father and a sharp-spoken mother would have uttered one word of command, and their children would have turned up for a severe punishment, for infraction of the home rules. What had happened? Simply the

passing of thirty years? No; this laconic master and this woman accustomed to be obeyed without any further ado, had become grandparents. Henry was a precious grandchild, and so one had to witness the "tragic comedy" of old persons racing around a stone-pile trying to catch an over-indulged youngster.

It is odd how we mellow, not only with the passing of the years, but when our sons and daughter have sons and daughters and we try our hand at rearing them. The sharp word has become a half whine, repeated innumerable times. Punishment (merited, of course) has given away to reiterated "don'ts!" But the rackets and the teasings and the scraps continue, no matter how often the "old folks" speak.

The psychoanalyst would find here a fertile field for investigation. Why does no one psychoanalyze us doting old folks who ruled our own children with a rod of iron, based upon Biblical authority, but now indulge our grandchildren to the point where their parents are loathe to let them visit their grandparents? Such an analysis would prove an eye-opener. Quite likely there would be some caustic suggestions and sly hints about pre-senility. Possibly we have grown more mellow with the passing of the years and are less strenuous in trying to shape life and character. No matter what the conclusions might be, Peto knoweth that he is a better pal to his grandchildren now, than he was to his own children.

Moral: early maturity is the time for sternness with our children, but indulgence so far as we ourselves are concerned. Old age is the time of indulgence with all children and youth, but strict attention to the doctor's orders and the regimen of our declining years. Did Solomon say that long ago? Well, Solomon knew a thing or two.

(This is the last Parable provided for the MESSENGER by the late Dr. Wm. U. Helffrich. We believe that thousands of readers will share our regret that we shall have no more weekly messages from the pen of "Peto the Penman", messages which have been at once so sympathetic, so brave and so wise.—ED.)

The Thoughts of Justus Timberline

One of my moderate pleasures—sometimes not even as pleasant as that—is to observe the queer inconsistencies of people who scold.

You find these people everywhere, but it seems to me that the Church has more than its fair share. They are partners in the enterprise, of course, but you can't guess at the amount of their investment by the volume and sting of their fault-finding.

Just plain scolding I can't stand. There's nothing interesting about it; it is plain bad temper, no more.

But I get interested right off when one of these fellow-servants in the Christian task, speaking with less than Christian freedom, describes his own faults, while all the time he thinks he is laying bare the shortcomings of another.

At such times I have heard truer estimates of the speaker himself than anybody else could offer. He knows the ground perfectly, but he never realizes that he is giving himself away.

"In judging another you condemn yourself," says Paul in Romans; "you, the judge, do the very same things yourself."

But, as I've found out to my unhappy surprise, it isn't safe to dwell on that passage. It can become a two-edged sword.

Especially since the people who most need to look at themselves seem never to do it; while those who, as we say, "make allowances" for the other fellow, are in no danger of Paul's rebuke.

Not Dumber Than Elsewhere

I have never been much bothered by talk about business stupidity in the running of Churches.

Churches are run by men and women whose business ability is surprisingly like



my own. We make mistakes, partly because we are born blunderers.

And our critics forget, if they ever thought of it, that no group can be as sensible as the most sensible individual in it. Groups have to agree, and the usual agreement is a compromise. It is neither best nor worst; just fair to middlin'.

Then I take a sort of left-handed satisfaction in seeing that smart business men, even when they are not running their Churches, don't always get a completely sensible result. Not even when they are part of a Brain Trust and a New Deal and all the letters of the alphabet thereto attached.

I know of places around here where farmers have been paid big prices for little pigs, and the little pigs were fed to the big brown river. Also of places where wheat and corn growers are being paid for reducing their acreage—the way a drought does it, or a hailstorm.

That's all done according to a theory, which, by the way, I take the liberty of disbelieving. But the same government, at the same time, is lending \$22,000,000 out in Wyoming for an irrigation project that will mean 63,000 acres producing more crops and more pigs.

If any bunch of Church trustees, stewards, elders, deacons, or what not, were caught doing such a thing as that, the Church Niggers Local No. 333 would be holding extra sessions to give them what my nephew used to call the razzberry. (I don't know what he calls it this year.)

I'm no defender of such stupidity as can be avoided, no matter where it is. All I claim is that people don't get a special rush of fog to their gumption as soon as they sit in on a Church committee.

They brought the fog with them from their other affairs, and they'll still have it when they get back to the jobs that produce their bread and butter.

I'm a Man, Not a Letter-Receiver

There's a factory in our town, fitted out with every sort of labor-saving machinery.

In the office the bookkeeping is done by machines; letters are typed, folded, addressed, sealed and stamped with only the occasional touch of a human hand.

All through the factory are machines which do almost everything but think. They count nails and bolts; they weigh and measure, shape and polish, cut and join, curve and straighten almost every sort of refractory stuff in wood, metal, glass and fabric.

The human equipment of this factory is busy all day with semi-mechanical and constantly repeated motions, as they attend the automatic devices which do nine-nine per cent of the work.

All this is necessary, and most of it is good. But one result I don't like; it makes the workers feel as if they, too, were machines, to be used as long as they showed a profit, and then scrapped in favor of newer models.

And that's why I'm so strong on wanting our Church to keep all its work on the most intimate personal basis. I don't like to see machine methods brought into religious activities.

For instance, I don't care much for form letters in Church business. They can't be spared, now and then, but, as I said at the board meeting last Thursday night, it's no use to think that we've done the best we could when we have addressed a mimeographed letter to the membership mailing list.

To be right definite, I don't consider a form letter as a fair substitute for a pastoral call. Not that I'm touchy about how seldom the preacher comes to our house; but I don't want him even to think that he has attended to my personal spiritual needs when he sent me a printed "message".

I got more help out of him in ten minutes' talk a few weeks ago than I've found in seven ordinary circular letters.

I'm folks, not a machine; and if ever my Church thinks more of me in terms of postage and statistics than in terms of one Justus Timberline, who wants to be a servant of God, and needs help, it will have begun to lose me.

Suppose We Go into Reverse?

After the repeal of Prohibition, this country ought not to be scared of any sort of repeal suggestion.

I hereby make one: that every state Legislature, and the Congress, should arrange to hold, in the near future, a session devoted entirely to the repeal of obsolete, foolish, useless and dishonest laws.

I've been with a lawyer friend of mine to visit the library of a great law school. He showed me shelf after shelf, alcove after alcove, filled with laws—on paper. They couldn't even be read by one man in a lifetime of reading, seemed to me; and I said so.

"Mr. Timberline," he answered, "it's worse than that. You think you are a law-abiding citizen, but you can't possibly make yourself acquainted with that small part of the laws which directly affects yourself, and which you are supposed to obey."

So then I asked him, "Do I obey 'em without being aware of my obedience?"

"Some, you do," he admitted. "They are based on common sense and a sort of rough justice; and you keep those laws, even though you don't know they exist.

"But many laws are based on anything but common sense and justice, or so you

think. Therefore you disregard these; sometimes you openly violate them.

"Your neighbor may be affected by a slightly different lot of laws, and he, like you, exercises the same sort of option about obeying them.

"Multiply yourself by 125,000,000, and that gives you the number of occasional or choice lawbreakers in the country—decent citizens and actual criminals and the in-betweens all together."

Well, then, what's wrong with my suggestion? We'll never repeal all the laws that should be repealed, unless our lawmakers deliberately go into reverse, and become law un-makers.

Of course, there would be plenty of room for debate about which laws to repeal. But why not? Many a bad law is passed without enough discussion. Why object to debating its repeal?

And, if I dared, I'd make much the same sort of suggestion to the Churches. Every Church I know has rules, ordinances, disciplinary codes, that need bringing down to date. Mostly the job would have to be done by the elimination method, just as with the other kind of laws.

But I've never ventured to say as much in a Church meeting. It is easier to tell legislators what they ought to do.

Messages from our Seminaries, Colleges and Academies

TRAINING THE CHURCH'S FUTURE LEADERSHIP

"There was a time," so we are told, "when a Reformed Church minister could not fail in Allentown." We are tempted to doubt if there ever was a time when success in Church work was as inevitable as that. Certain it is that we now confront a day when a Reformed minister can fail in Allentown or any other town.

What a world it is into which these sixty students for the ministry will soon be going! In the first place it will be difficult for many of them to secure a charge. Some of them will be required to begin their ministry on a salary barely large enough to support one person—let alone two.

An increasing number of their members will be college or at least high school graduates, demanding of them a high standard of thought, speech, and action. In a time when erasures often outnumber accessions, when Sunday School membership is decreasing in proportion to population, when the legal safeguards of the Sabbath are being erased, it will tax them to the utmost to keep the Church and its auxiliaries merely going. People will not come to hear them simply because "there is nothing else to do." Their Church bells will have to ring loud and long to be heard above the din of automobile horns and the shouts of baseball fans.

And the problems which will be hurled in their faces! Young people with modern scientific training will say to them, "Where now is thy God?" They must have an answer. Men and their families, unemployed, down at the heel, broken in spirit, will lift desperate faces for a word of hope and cheer. They must be able to give it. Sophisticated moderns for whom the Ten Commandments are no longer commandments will ask, "What is right, and what is wrong?" They must know—in part at least. Sooner or later the Church which they represent will be forced to declare itself on the momentous issues of capitalism or socialism, war or peace, nationalism or internationalism, racial fellowship or racial segregation. They must be wise and brave to take a stand.

A theological seminary is not a hill-top monastery where men may bury their noses in harmless books; it is a training-camp on the eve of a great battle.

—Nevin C. Harner, Ph.D.
Theological Seminary of the Reformed Church, Lancaster, Pa.

THE INTEGRATING OF RELIGION INTO THE EDUCATIONAL PROGRAM

Knowledge of a certain kind is still power. The mightiest thing in our universe is not some mechanical power-generating device but a rational human being who has a knowledge of God and is fully integrated into the divine order. One can only guess at the measure of creative moral energy that may be exerted by such a one. It is this sort of power that can withstand and ultimately obliterate the mighty kingdoms of ignorance and superstition. Any program of education which stops short of the complete destruction of these misery-breeding forces is inadequate.

The existence of large numbers of otherwise well educated people who deny or fail to appreciate that the universe in which they live is overruled by a supreme God, or else believe that it is ruled in some irrational manner, does not speak well for our educational system. The abysmal stupidity in matters of religion of multitudes of otherwise intelligent people is

not only pathetic but dangerous. Even among religious folks there is a pitiful lack of ability to discriminate between true religion and the crudest forms of superstition. A great variety of occult practices are conceived to be legitimate forms of religion.

If education is "the total effect of environment," then there can be no just claim to a complete education when religion has not received reasonable consideration and interpretation. Failure in this respect not merely marks the system as inadequate but constitutes a real menace. We have surely learned by now that education unsupported by sound religious culture becomes a liability rather than an asset to civilization. Thus it becomes the matter of supreme importance that the right kind of religion be properly integrated into the general educational program. While this extremely difficult task is being accomplished the Church must redouble her efforts in carrying forward her religious educational program.

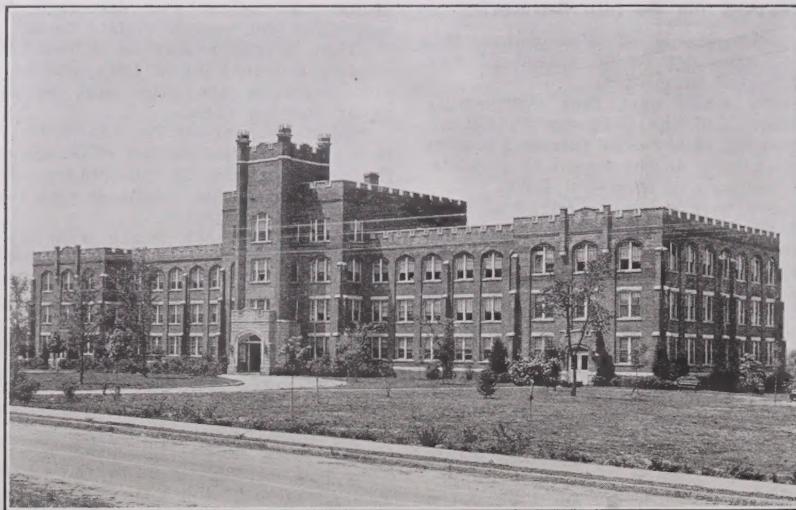
—Edward R. Hamme.
Central Theological Seminary,
Dayton, Ohio.

THE NEED FOR A CHURCH-RELATED INSTITUTION IN A TIME LIKE THIS

If it is personality that distinguishes civilized man from savage or beast then,



Central Theological Seminary, Dayton, Ohio



Administration Building, Catawba College

especially in these days that push us farther into an era unparalleled by any other for the complexity of its economic and social problems, let there be more personality! But personality according to the philosophy of the Christian religion is a three-dimensional function whose factors, as named by the Apostle Paul in his first letter to the Thessalonians, are spirit, soul and body, and as translated and symbolized so adequately by the Y. M. C. A. and Y. W. C. A. become spirit, mind and body.

When one wants a healthy, well-developed physique, he does not depend on mental activity or spiritual exercise for the attainment of it. When one seeks the intellectual richness that only a wealth of knowledge brings, he does not exclusively count upon either the Sunday School or the gymnasium for the attainment of it. Likewise when one recognizes a desire for growth in things that pertain to the spirit, he does not rely upon the intellectual halls of the university or upon the department of physical culture for its achievement.

Since it is the philosophy of our public education system to hold itself aloof from spiritual matters; and since admittedly the world craves trustworthy, altruistic, spiritually-minded, personal leadership in public office, business, and neighborhood, there exists today a definite need for an educational system which fosters the threefold development of spirit, mind and body. This need only the Church-related institution undertakes to meet.

—Milton L. Braun, Ph.D.

Professor of Mathematics and Physics,
Catawba College, Salisbury, N. C.

WHAT COLLEGE HAS MEANT TO ME

I. When I consider what college has meant to me I find much more than happy acquaintances, secret dorm parties, and glittering formal dances. These, I know, will fall into the mist of pleasant memories, but there remain three great and outstanding blessings that signify for me the worth of college.

Here at Cedar Crest I have realized the necessity for preparing myself for my part in the world's work. College has provided me with the necessary equipment. When I graduate this spring I shall be able to support myself. I can teach. But beyond this specialized training, for which there may be no immediate need, a multitude of other avenues of employment are open. A liberal arts education has made me capable of participating in diverse fields of service, among them that of being a good wife and mother.

Among girls of college age there is a great need for spiritual strength. My college did not deny this need; it made provision for it. For me campus has been the scene of momentous spiritual struggles and idealism has predominated—not

merely an ethical, but a truly religious idealism. How this came to be true of a college so tolerant of belief, sect, and creed, I do not know. But I have felt the reassurance and perfect truth of this spirit pervade all my thinking. The quietest minds, the most noble, on our campus are outstanding Christian.

Finally college has placed this gift in my hands, the means for fuller, richer, and more appreciative living. Literature, drama, art, and music have become more than lovely words. Appreciative minds have revealed their real beauty to me and personal participation in activities associated with these fields of expression have attuned my spirit to a more lively appreciation of the great masters.

Thus in extra-curricular activities the richness of a cultural background was made practical. Outside of the classroom I learned to set beyond my own personal interest and development that of a larger impersonal aim. I learned to think objectively, and in terms of wider usefulness and unselfish service.

College has taught me not only how to live most happily with myself, but has so trained my aptitudes and shaped my ideals that I may be leader or servant, an intelligent individual, cognizant of my place in the world and of my responsibility toward mankind.

—Dorothea E. Wilker.

Cedar Crest College,
Allentown, Pa.

WHAT COLLEGE HAS MEANT TO ME

II. Three years ago the picture aroused in my mind by that word was so totally different than that which I see today and live in. So different, and yet the new view

is even more beautiful and grand in its realness, its vitalness, its helpfulness.

Then college was to me, what it is to you, or to anyone standing at the door, a fascinating institution, full of glamour and romance, full of play and fun and work. An indefinite thing which seems to beckon. Now I am a Junior in such an institution and have passed through two years and look forward to two more years. Now college is definite in my mind, has done definite things, and promises definite things.

It has introduced me to people, wide and varied kinds of people so that I may feel at home in crowds. It has shown me how to read and understand what I am reading through building up a concrete background for me to base such understanding on. It has taught me the need to prepare for what is to come in life—to meet emergencies, to meet and pass tests in relation with other people whom I may meet. It has taught me that anyone of the various things which it teaches may be used profitably in life. It has and is teaching me an occupation, in which, you may say, I may not be certain of a position. But if the teaching is thoroughly in me I shall be able to forge forward on life's pathways and make my own position.

I have ambition and eagerness and love of work fostered in me by my college, which is growing ever more dear to me. My college days I would not exchange because of the vividness of their memories and the promises of what is to come. To you, who stand undecided, I can only say that the "beckoning portals open wide, step inside, Open Door"—the door of college is truly an Open Door of Opportunity.

—Isabella J. Smiley.

Cedar Crest College,
Allentown, Pa.

THE COLLEGE AND THE NEW DAY

National recovery is being sought not only by legislative acts and codes, but by every possible means of co-operative action.

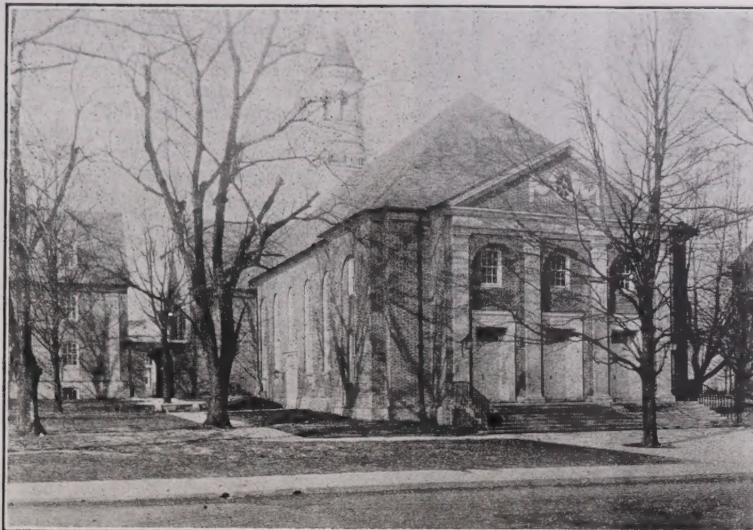
Colleges, under the NRA eagle, have an obligation not only to conform to the regulation of the hours of work and the measure of pay for their employees, but to provide every opportunity of training their students for the new day.

A new day is dawning as well as a new deal being dealt—a day visioned from a new viewpoint, with a new industrial plan and a new social method. Whether this new day shall include all that publicists hint or not, and whether the measures undertaken are to be temporary or permanent, the Church college has its part to play in bringing about a recovery that shall last.

A prominent speaker in a public meeting recently referred to the fact that the college graduate of the past knew pretty well what he would face in opportunity



Procession (President Curtis in center) at Cedar Crest



Hensel Hall, Franklin and Marshall College, Named for late President of the Board of Trustees, Hon. W. U. Hensel, '70

and competition when he got his sheepskin, but the graduate of today does not know what he will meet. This may explain the fact that a larger proportion of college students is now taking liberal arts courses than technical courses, according to a recent survey, in order to develop all-round preparedness.

The Church college is prepared to give this training in the humanities because of its sponsorship, traditions and natural interest in these subjects, at the same time laying stress on character development as the bed-rock of real education.

Franklin and Marshall, established in Colonial days to train for citizenship and leadership, is peculiarly fitted for usefulness in this juncture. It has liberalized its course to enable its students to have a larger freedom in the selection of the social sciences,—history, economics, sociology, government and politics. They are choosing such studies in larger numbers. That it attracts students in unfailing numbers is evidence that it offers what they and the new day need.

—Robert J. Pilgram.

Franklin & Marshall College,
Lancaster, Pa.

THE CHRISTIAN COLLEGE TODAY

It must never be forgotten that the first colleges in our great country were the colleges founded by the Christian Church. All secular institutions, state, municipal, technical, etc., came into being long after a Christian civilization had been established. In fact, as Dr. McCosh once said, "Christianity has been the mother of all modern education."

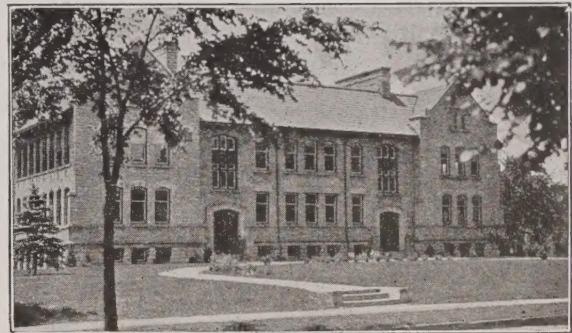
Today the secular schools enroll about half the young people studying in the institutions of higher education. They are the active competitors of the Christian colleges. They have large enrollments and this attracts some young people. They advertise low fees and this appeals to some parents. One would think that the biggest and the cheapest must be the best; but not so.

The real values in education have not changed. There never will be great leadership in any age unless there is first great character. The fundamental needs of our time are not different from those of the

Science Hall,

Heidelberg College,

Tiffin, Ohio



early days. We must have colleges. Men will be educated. Knowledge will increase. It is still power, but it may be power for evil rather than for good, depending upon motive and objective in life. In the words of Theodore Roosevelt, "to educate a man in mind and not in morals is to educate a menace to society."

Never has the Christian college been needed so much as today, when it seems that materialism and paganism have joined their forces not only to challenge but to break down everything spiritual and enduring in the mind and heart of man. Who does not know that the progress of the past can be understood and explained only on the ground of a Christian idealism which has sustained men and has carried them through to their goal. We need this marvelous power still; without it, we shall fail. The national dream of a "new deal" of co-operation and brotherly sharing will come to naught unless loyally supported by men of character in whom this Christian ideal can be realized. Secular views of human society are bound to end in de-

spair and even our boasted science may destroy us unless we are "workers together with Him" who came that men "might have life and have it abundantly."

It is a sad spectacle when the young people in our Christian homes and our Christian Churches, destined to be the leaders in the next generation, turn their backs upon the colleges founded by the Church.

—Charles E. Miller.

Heidelberg College,
Tiffin, Ohio.

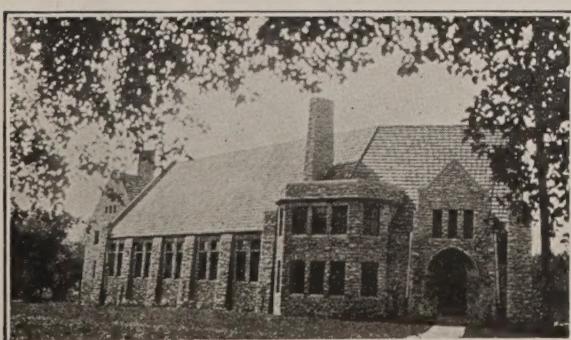
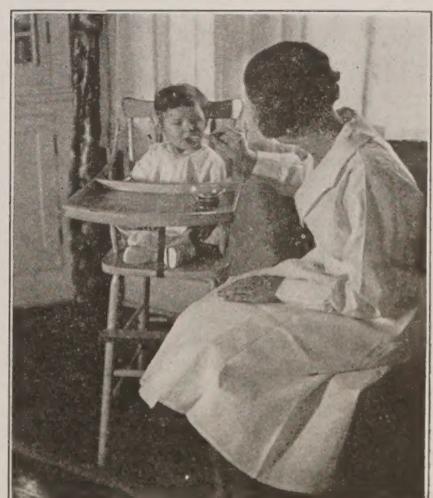
"FOR OF SUCH IS THE KINGDOM"

The Home Economics girls at Hood have a unique opportunity to study child development in Strawn Cottage and in actual experiences and observations in the Nursery Play School. The fourth baby in sequence came this fall from a children's home in Washington, in the person of Virginia, following Dickie, and Bobbie, and Ruth. She is a bit older than her predecessors and, therefore, takes more notice and attracts more attention. She has no objection to being photographed and has thus circulated quite widely, including this issue of the "Messenger."

The Nursery School, composed of a dozen children from faculty and other families, includes this year the twins from the family of Dr. and Mrs. J. B. Ranck, and the

triplets from the home of Mr. and Mrs. Martin Bowers. Mrs. Bowers was assistant librarian for five years. It is too early to predict whether the study of these two interesting groups will add to the sum of human knowledge, but it is quite evident that the members of the student class are highly appreciative of this unique opportunity. As these five young people were acquiescent and their parents were not unwilling, we shall show a picture of them in connection with this article.

"What will it amount to?", you ask. "There is no assurance that these girls will have an opportunity to 'mother' their own



College Commons,

Heidelberg College,

Tiffin, Ohio

Virginia Fay Strawn and one of her thirteen "mothers" at Hood College, Frederick, Maryland



The Nursery Play School of the Home Economics Department of Hood College, Frederick, Maryland, is unique in enrolling twins, the children of Dr. James B. Ranck, Professor of History, and Mrs. Ranck; and triplets, the children of Mr. and Mrs. Martin Bowers; Mrs. Bowers was Assistant Librarian for a number of years. The children are happy and healthy and seem to enjoy the Nursery School very much.

children." Granted, for the sake of argument, but what of the "will" so to do if the occasion is fairly propitious? Marshall Foch called a group of French girls, "not future mothers, but mothers of the future." The world sadly needs mothering in the broadest sense. What can be said of the effect of the study of these children, singly, or the pair, or the group, upon the student class in preparing them to be "mothers of the future"?

—Joseph H. Apple.

Hood College,
Frederick, Md.

RECONCILING INTELLIGENCE AND VIRTUE

I heard an address recently which persuaded me that there is greater need than ever for the college which emphasizes the religious values, and gives the Christian training, and I feel, after hearing this address, that the denominational college is approaching an era in which it will enjoy unusual advantages for service. The speaker emphasized the idea that intelligence and virtue do not always go hand in hand and, in a very interesting way, showed how education can be made the means of training a mind for an evil life as well as for a good life. By way of illustration, he told of how a certain college professor was dismissed through retrenchment in policy, got into the business of selling liquor at the clubs with which he was familiar, eventually making sufficient money to develop a lucrative rum running business, and later was elected vice-president of an important bank in one of our large cities. The disclosures of the past year would seem to show that the pendulum has swung far to the left, and that we have been educating a good many people to be crooks instead of honest men.

The ways of the mind are subtle and hard to understand, and the complications of business have opened the door for many a trick and deceit. I came away from that address encouraged in the prospect of my life's work as I reflected upon what we had tried to give to some fifteen hundred or more young men, the proper ideals of life, and what we could yet do as the program should unfold.

It is pitiful to observe how ignorant so many fine young people are about the questions of religion and ethics. Very few of them know even the simplest things about the Bible, and they are permitted to go out into a world of disillusionment

without an anchor. I say, all the more power to the colleges and schools which stress the fact that a life of service and a record that is honest are the finest objectives! We get a deep satisfaction out of the daily experiences with our work with boys in training them and talking to them face to face about the simple rules of life, honesty in business and correct living.

The teacher occupies a more unique position today than ever in the history of education. It is more difficult for him to

be honest with himself in the midst of an increasingly expanding field of knowledge and discovery, comfort and luxury, adventure and temptation, but the need for greater discipline is also evident as we contemplate the problems of this age. I should think any man or woman occupying a position of trust in the training of the younger generation would feel very happy in their power. Youth appreciates discipline and conviction and high standards, when brought to heel. It is an important task and it calls for an army of leaders and dreamers who have conviction and who are willing to pay the price.

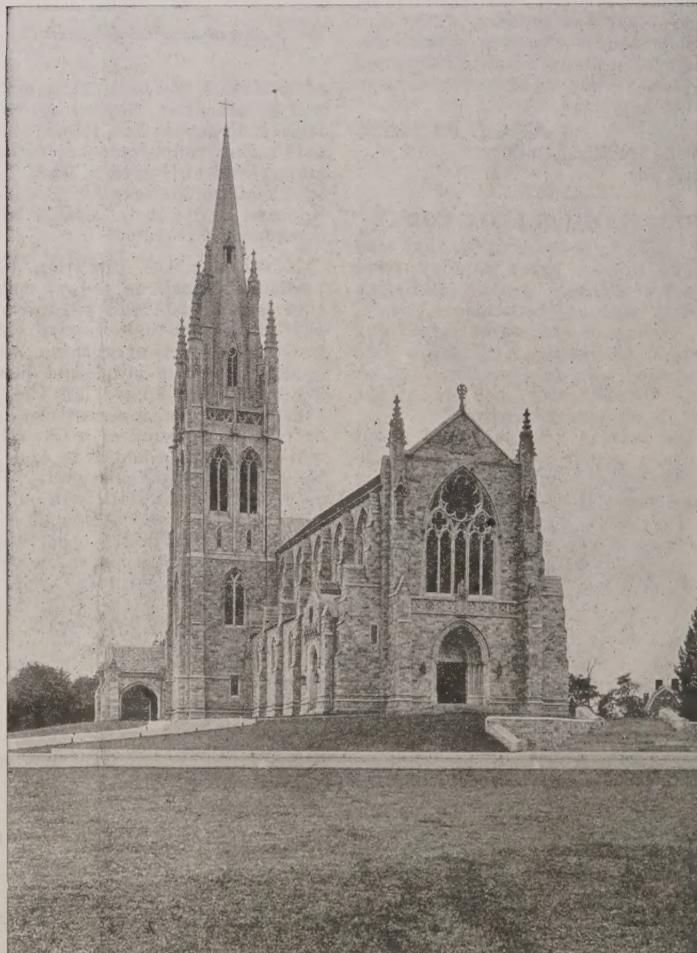
In many ways we have been playing along with this thing of Christian education by methods devious and indirect. We give great license in our definition of such words as "liberty" and "youth" and the privileges that go with them. The Christian school can't take the place of the Christian home, but it is surely needed in these days to salvage much that is lost in the neglected opportunities of the home circle. It will be a fine day when intelligence and virtue can be reconciled as the product of our educational system.

—Dr. Howard J. Benchoff,
Head Master.

Massanutton Academy,
Woodstock, Virginia.

DIGGING WELLS

I commend to your consideration as significant for the success of your life that you should be a digger of wells. John Harvard dug a well at Cambridge. Elihu Yale dug a well at New Haven. Ephraim Williams dug a well at Williamstown. Mary Lyon dug a well at South Hadley. Sophia Smith dug a well at Northampton. William Shakespeare dug a well. John Milton, John Calvin, John Wesley dug wells. And there have been thousands of human beings journeying along the road of life who stopped by these wells for a season to nourish and refresh and cleanse



Mercersburg Academy Chapel

their lives. Forty years ago a strong man with great power came to Mercersburg and he began to reopen a well and he dug it deeper and deeper down; sometimes through hard rock. Always he hurried, always he strove strenuously, eagerly, putting in all the strength he had to open up here the well of living water which should never fail. Sometimes those who looked on shrugged their shoulders, sometimes they sneered, sometimes they turned away in indifference or in petty criticisms—still he dug. All that has made this life we live in this school rich is due to a man who dug a well. All the buildings, symbolized by the perfectness of the chapel with its majesty and august loveliness, all that goes to make the equipment of this school, are but a curbing and apparatus of a living value, never failing, ever flowing, like a well.

I say that this is one of the supreme services that can make a man's life successful and significant. I say it because I remember so well hearing a little girl cry out in her fever, "I am so thirsty." I say it because I remember a little boy, who whenever he awakened at night, used to call out to his mother, who never failed him, "I want a drink of water." I say it because I remember that the kindest being who ever trod the earth and who deserved the best from his fellow-wayfarers, cried out in a moment of unspeakable need, "I thirst." I say it because I remember that when they tried to put into a picture the meaning of that kindest being that ever lived, they did it in this fashion, even on a film. The chariot of a conqueror is hauled across the blazing sands by a group of men tied to that chariot. The sun is blistering hot, the road is dusty, the day is breathless. They pant with weariness and faint with need. They come to a well and one of them reaches out for a drink of water. A brute pushes him away; but the hand of that kindest being who ever trod the earth—simply the hand they had shown—stretched out holding to the thirsty man's lips a brimming gourd of water. If your life can mean something like that in the world, it will be significant and successful. "Isaac digged again the wells of water which they dug in the days of Abraham his father, for the Philistines had stopped them up after Abraham's death. And he called them after the names by which Abraham his father had called them." It is very stirring to me to note that this family line

of Abraham, Isaac and Jacob developed well digging as a family trait, and that is the way it works in life. In the Scripture you remember how Jesus came to a village named Sychar, weary, thirsty, in the heat of the day, and Jacobs' well was there—across two thousand years a well-digger of old reached his hand to nourish and refresh the kindest life ever lived upon the earth.

—Boyd Edwards, Head Master.
The Mercersburg Academy,
Mercersburg, Pa.

OBJECTIVES IN EDUCATION

The objectives in education have been variously conceived in the course of its development in our country. In the time of our forefathers the purpose was mainly a knowledge of the three R's for simple, practical purposes. This was followed by a desire to equip the pupil more effectively for making a living in our more complex social conditions and vocational education was emphasized. Then we turned from the individual to the welfare of society and the state, and tried to educate youth for citizenship.

Recently, experience is impressing upon us the fact that our social and economic structure is putting heavy strains not only on the intelligence of men, but also upon their integrity, and that men need strength and quality of character to stand up under these strains.

Intelligence, alone, is no guarantee of worthy public service or fruitful private living. The quality of public and private life is largely determined by the quality of human character, and character, in the last few years, is being magnified as the most vital objective of all education. Some time, somewhere and somehow, the desired quality of character must be developed. Psychology tells us the process begins in infancy, and the mold is largely cast by the end of the 'teen age. The molding must, therefore, be done by the home, the religious training efforts of the Church, and by the schools, and in these days no small part is left to the schools.

It is important that we keep this objective of character development clearly before us in our educational work, and that we do not take the easy attitude that our responsibility to our students is met by simply carrying out an academic routine. All our routine and efforts must look forward to a crowning purpose, namely, Christian character. In emphasis of

this point I venture to quote the views of a few leaders whose present or past service gives weight to their convictions.

President King, of Amherst, recently declared to his student body that "two indispensable elements of a college education are found in character building and the practice of good manners." President Few, of Duke University, said to a small group of us last winter: "The only justification for the expenditure of money and effort in higher education is to make good men and women." Calvin Coolidge expressed his convictions in this connection as follows: "For our chartered institutions of learning to turn back to the material and neglect the spiritual would be treason, not only to the cause for which they were founded, but to man and to God." In the last article he wrote before he died, Woodrow Wilson said: "The sum of the whole matter is this: Our civilization cannot survive materially unless it be redeemed spiritually."

After stating this objective the question naturally arises how can it be realized. But this cannot be answered by a few definite statements, for the means vary as widely as do the individuals and agencies which do the teaching. A clear appreciation of the objective and a keen sense of responsibility for realizing it are more important than ways and means, for the varying ways and means will be found by home, and Church, and school when the responsibility is conscientiously assumed. One of the essentials naturally always is an atmosphere in harmony with the objective to be realized. So far as the school is concerned, this may, perhaps, be more easily illustrated than explained, by the following statement of an English Headmaster to his boys upon his retirement from office: "I shall like to think that you still love to look at the stars and know them as friends; that you love to listen to good music; that you love the beauty of nature and beauty in the works of man; that you love and respect the English countryside and the English tongue; that you love truthfulness and cleanliness, all that is wholesome, both for the body and for the mind; that you have strength to resist wrong, no matter how great the temptation, and to do the right, however hard it may be—that you still hold fast that which is good!"

—Edwin M. Hartman, P.D.D., Principal.
Franklin and Marshall Academy,
Lancaster, Pa.

Glee
Club,
Franklin
and
Marshall
Academy,
Lancaster,
Pa.





Dean Kline of Ursinus

THE CHURCH AND THE CHRISTIAN COLLEGE

By Dean W. A. Kline

In an address on *Facing Life*, before the students of Brown University some years ago, Dr. W. H. D. Faunce, then president of the University, said, "On the records of the oldest Church in Providence is the quaint entry: 'This meeting house was built for the worship of God and also to hold Commencement in.' Thus our fathers built Church and college side by side that the faith of the Church might permeate the college and the intellectual development of the college might be given to the service of the Church. If the college ever scoffs at the Church, it is scoffing at its own Mother. Our colleges were founded specifically to give a Christian education."

These words of President Faunce are suggestive and call to mind the fact that Harvard University, the oldest institution of higher education in the United States, was founded in 1636 by the Rev. John Harvard, primarily for educating young men for the Gospel Ministry. That the first chair in Yale University, founded in 1717, was the Chair of Divinity, and that Princeton University was founded by the Presbytery of Philadelphia. In this way we might go on naming colleges and universities, one after the other, all having their origin or source in the Church or, as Dr. Faunce puts it, founded to give a Christian education.

It is still true today that the Church and the college, to come to their fullest realization, and reach their highest ideals, must be interdependent or mutually dependent, the one upon the other. Neither can reach its ultimate goal and attain its fullest achievement alone. The evolution of science, and the progress of thought have revealed a world that is far more spiritual than material. The influence of the Church, therefore, is necessary to spiritualize all the forces that are at work in the college to reveal and develop conscientiously and reverently, as well as sci-

entifically and intelligently, all the potentialities and powers of mind and of matter. Only in this way can the college fulfill its true mission and accomplish its real purpose.

On the other hand the Church, in order to command the respect of mankind, and maintain its place and position in the world, and render service to society, must have the scholarly and scientific spirit of the college, without losing its sacredness and sanctity. The Church must not only be a reverent place, where all may feel this reverence, but it must have an intellectual reverence. It is said the Church is passing through great tribulation. We are told that its very life is at stake. It has passed through crises before and it has always come off victorious. I feel sure it will again triumph. Much still depends upon a loyal, devoted, consecrated, educated and spiritualized ministry. With such a leadership, I feel the people will still respond. Yes, the Church needs the college and the college needs the Church.

Ursinus College,
Collegeville, Penna.

DEAN WHORTEN A. KLINE

Practically every college has a few individuals who, because of certain characteristics become especially endeared to those about them. Especially is this the case when persons have been identified with the institution throughout a long period of years, have figured in its growth, and have thus become a vital part of the college itself. This is true regarding Ursinus College's senior professor, Dean Whorten Albert Kline, who last year completed 40 years' continuous service as a teacher in the institution, and 25 years as its dean.



Recitation Hall, Mission House College, Plymouth, Wisconsin

Professor Kline was prepared for college at the Millersville State Normal School and at Edgehill Institute at Littlestown, Pa., under the instruction of that noted classical scholar, the Rev. Walter E. Krebs, D.D. He was graduated from Ursinus with highest academic honors, in 1893, and proceeded immediately to the study of theology in the Ursinus School of Theology conducted at that time at Collegeville. At the same time he was given an appointment as instructor in Latin in the College. Being a prodigious worker, he found time also to pursue graduate courses in the classical languages at the University of Pennsylvania. This work he kept up for a period of 4 years. On graduation from the School of Theology he became a full-time teacher in the College, and from time to time was advanced in the department. For many years he has been Professor of the Latin

Language and Literature and head of the department.

He early interested himself in the study of the sciences and is more widely known as a botanist than as a classicist, ranking among the leading taxonomists of the country. His knowledge of the flora of the Perkiomen Valley is especially complete.

In 1909, he was elected dean of the College. This office has grown in responsibility and volume of work so that in recent years it has consumed most of his time and energy. Certain natural traits have made Professor Kline a good college dean. He sticks close to his tasks and may be found at all times at his office or within easy reach. He attends to all official duties with dispatch, never putting off until tomorrow what can be done today. He is careful of details, faithful to law and precedent and conscientious in

the administration of faculty action. He is firm but kind and courteous in dealing with students and parents.

The dean's standing in the College is indicated in the honors that have been done him during the year of his 40th anniversary. The faculty made him their guest at their annual dinner in May at the Spring Mountain House, the Board of Directors at their June meeting paid respect in a resolution, the students planted an oak tree in his honor on the campus, and the York Alumni Association gave him a complimentary dinner during the recent holiday recess as a prelude to his addressing the University Club of that city.

The "Messenger" is happy to join the host of Dean Kline's friends in extending sincerest felicitations to this faithful and genial friend and in wishing for him long-continued joy and usefulness.

Education and Religion

By JAMES B. RANCK, PH.D.

Professor of History and Political Science, Hood College

Throughout most of history the great fields of education and religion have been not only closely allied, but religion has dominated education. Thus, among savage tribes, we frequently find the religious leaders—the medicine men and witch doctors—in charge of the education of the youth; among the Hebrews, the priests and prophets were also the teachers; and during the most of the mediaeval age, almost the only educated people were Churchmen and nearly all the schools were religious foundations such as monastic and cathedral schools and Oxford and Cambridge Colleges, where the students were clerics.

In the modern world, on the other hand, we have ceased to think of education as primarily **religious** education, and there has been a constant and continuing separation of the fields of education and religion. Private grammar schools, academies, and colleges broke the monopoly of Church schools, and during the last hundred years we have witnessed the phenomenal growth of public schools and state colleges and universities. The function of educating the youth has been largely transferred from the Church to the State. It is surely a gain that Churches no longer dominate education and dictate the subjects of study to the extent that the system of scholasticism was imposed on the later middle age; but, with our predominantly secular education, we have swung to the other extreme of having almost no religious education. A minority of our American young people spend one-half an hour a week in formal teaching in Sunday School classes, we are satisfied with perfunctory Bible reading or with no Bible reading in most of our public schools, and the state universities, like the public schools, are afraid to teach religious education for fear of offending any religious group. Today, only our denominational colleges retain the old tradition from the time when the Church was the chief educator—from the time when Harvard was founded with the chief purpose "that the Churches might be protected from an illiterate ministry," Yale "to fit youth for public employment in Church and State," and Columbia to teach men "to know God in Christ." If there should be a vital, intimate relationship between education and religion, what a tremendous responsibility rests on our Church colleges today!

Although, with the exception of Church colleges, the alliance between education and religion has been weakened, it certainly does not mean that we need to be convinced of the importance of education. Indeed, education has become almost a fetish with us. Few people received a

formal education 100 years ago; now education is universal in the public schools. Colleges a generation ago were for the select few; now they have been popularized. We have said, "In education we trust; knowledge is power;" and we have almost said, "knowledge is salvation." We no longer sneer at educated men as high-brows and as useless compared with self-made men. We have believed that education would solve all our problems—if only we were intelligent enough.

And particularly we have had faith in the natural sciences. This is not surprising, for an exact knowledge of mathematics, chemistry, and physics has been the indispensable basis for the invention of the machines which have revolutionized our economic life. In spite of the depression, we have a standard of living and of conveniences hardly dreamed of 100 years ago. The steamship, the automobile, the airplane, have made the world a neighborhood, and the radio has made our little planet a whispering gallery. The machine age has given us factories which can produce goods in superabundance for all. The technocrats, after a 12-year study of 150 products, have told us that the present machinery and plants can give every family the equivalent of \$20,000 a year in goods and services, and that the work produced by one man 150 years ago has been increased 75 times by the use of machines. These figures may be exaggerated, and the technocrats have been much deflated in popular estimation during the last year, but the fact remains that an economic utopia is within our grasp. Scientific education has put before us the means of economic security and abundance for all of us for the first time in history. In a word, we have moved from an economy of scarcity to an economy of plenty.

But, you ask, has this scientific education saved us? Do we have abundance of material things for all? Have we arrived at this economic utopia? The answer to these questions is quite obviously, No. Well then, what's wrong? Why is it, with many times more educated people than a generation ago, with all our knowledge of how to conquer nature and to make it serve us, that we have been engulfed in probably the worst depression in our history? With about 14,000,000 unemployed at the height, or rather depth, of the depression last winter, what an irony, what a shame it was to have to admit that overproduction was a chief cause of our misery! And yet the physical discomfort was not so tragic as the moral and spiritual discouragement and degeneration of millions forced to beg from private and gov-

ernmental charity for enough food to keep body and soul together, for clothing, and for a place to live on a starvation level.

Well, we put our faith in the natural sciences, in scientific education, and we have found that there was something lacking. We did not realize that the facts of the natural sciences in themselves were neutral concerning our choices, our thoughts, our wills, our dreams, our aspirations. They did not show us how to live or direct us to a way of life. But should not our education in the social sciences have saved us, for it is the very purpose of these studies to show us a way of life? There is history, the basic social science, which has won its way in the last generation into a leading place in all our curricula. The chief aim of this study should be to learn from the experiences of the peoples of the past how to avoid their errors and to make wiser choices today so that we may live more abundantly and more happily now. There are government, economics, and sociology, which teach us the laws of human conduct. They show us how we can better organize the body politic and secure the rule of law and order; how to win a greater measure of material security; and how to develop our group relationships so as to advance our social welfare. In spite of the popularity of these social studies, it is obvious that we have not attained to a well-ordered society. Again, I ask, what is wrong?

The fact is, education is not enough. If we would apply the knowledge we now have of the natural and the social sciences, of nature and of human nature, we could usher in the Kingdom of God here and now. We would not have in our country the moral anarchy and disrespect for law, with twice the murders in proportion to population of any other nation, with lynchings, with the administration of criminal law a disgrace to our civilization, and with divorce increasing 400% in 60 years. There is no salvation in education. The increase of intelligence and a greater knowledge may only lead to a more refined and subtle self-seeking and to a snobbish, sophisticated culture.

Education must be allied with the driving force of the Christian religion. Now, the essence of the Christian religion is the love of God, our Father, and of all men, our brothers. The love of all men must not be a vague, general well-wishing, a sentimental feeling of good will. True love of men in a disjointed and distracted world must bind in common fellowship to secure just relationships. There can be no true love without justice; love must be the crown of justice and cannot be a veil of

injustice. If we love our fellow men, our educational system, allied with religion, must be infused with a passion for social justice. Indeed, our education will be pernicious unless it is inspired with a holy emotion to create intelligently a more just and Christian way of life. All our problems of political, economic, and social maladjustments must be viewed as fundamentally religious problems. Our education must prepare us to go forward by radical changes to a new world order if we would get back to the spirit of Christ. Education will not suffice if we do not recognize and combat our get-rich-quick ideals as the fundamental causes of the present distress. These ideals have led us to seek for profits at human expense, and to an orgy of speculation—the gambler's desire for an unearned income. A religion which leaves us complacent and unmoved before such gross and unjust disparity in incomes which result from these perverted ideals is un-Christian. A primary aim of religion is to give comfort and consolation but if our religion does not also inflame us with a divine dissatisfaction in the face of crying social injustice and special privilege, it is not worthy the name of religion. Another primary aim of religion is the worship of God, but worship will lose its greatest value unless it inspires and prepares us for social action.

The present problem of both education and of religion is not so much how to get out of the depression, as it is how to create a permanent Christian social order moving in the direction of the Social ideals of the Churches as promulgated by the Federal Council of Churches. I believe that a great step is being taken towards the realization of these social ideals by the "New Deal" of the Roosevelt Administration, and that the "Christian Century" is right when it says that "there is at the heart of this Administration the most profound sort of religious understanding, and the most complete commitment to a fundamentally religious solution of the nation's and mankind's present difficulties." Here is the beginning of the practical application of the social gospel which we have talked so much about during the last generation. The economic revolution through which we are passing presents a supreme challenge to educational and religious leaders to transform this revolution into a religious renaissance. The American people must be taught to accept the new political and economic philosophy, so that they will regard the present regulation of industry and agriculture as a prelude to a continuing planned economy, and not simply as emergency measures for an economic crisis. There must be no retreat from the plans to provide a more just dis-

tribution of wealth and to prevent a return of child labor. Vested interests must be permanently controlled if we would prevent worse cycles of depression after we have recovered from this one. **Moral man must continue to transform an immoral society!**

In this stupendous crusade which directly faces us in the next few years, if education is divorced from religious education which can show us a Christian way of life, we are doomed! In the early part of this article, I raised the question of the special responsibility of Church colleges in a society which has so largely divorced the functions of education and religion. This great responsibility consists in inspiring students to combine a high standard of intellectual training with a vital religion, with its passion for applying the knowledge of the natural and social sciences to the solution of the complex problems which face us, and which can only be solved in a spirit of love and justice for our fellow-men. The supreme task of both education and religion, the chief mission of Christian colleges, is to train young minds, consecrated to the practical and difficult but glorious work of helping to usher in the society of the Kingdom of God on earth, where all will ultimately lead the more abundant life and attain to Christ-like personalities.

Dr. E. Stanley Jones to President Roosevelt

(Reported by HARRY EARL WOOLEVER)

The National Capital was visited by the United Foreign Missionary Conference Dec. 10-12. The group came under the co-operative program of eighty-four foreign mission boards and with a strong team headed by Dr. E. Stanley Jones, so that the anticipation of Washington's religious leaders was keen. In fact, the interest aroused among all the Protestant Churches has not been equaled in the memory of present Washington residents. All denominations took part in a spirit of Christian unity such as in itself would stir the hearts and hopes of those who seek a solid front in the Christ-led conquest.

More people crowded into Constitution Hall for the great mass meeting than were there a few nights previously when the Chief Executive spoke. Even before the opening prayer was offered, the seats, the aisles, and the steps were so crowded that the management had to chain the doors closed. The people came to hear a message which was fired with the spirit of Christ and Christian missions. Those present heard a presentation that cleared away any fogs or doubts as to the value and effectiveness of missions which might have been planted by the survey, "Re-Thinking Missions." Such uncertainties were pushed aside by a positive, vital presentation of the place of foreign missions in the program of Christ. The Savior of mankind was exalted and the auditors ascended the mountains, leaving behind the valleys of despair.

The series of meetings—over 40 in number—were supported with an increasing enthusiasm and conviction. The closing occasion was a great banquet, taxing the capacity of the largest Washington hotel with over a thousand diners. It was presided over by the Hon. Houston Thompson, former United States Trade Commissioner. The principal address of the evening was made by Dr. Jones, who built up for his auditors a basis of foreign missions so firm and conclusive that there was no place to turn back. The very logic of it challenged every listener to honest effort in forwarding the Christianization of the world.

A Message to President Roosevelt

The most effective service rendered during the whole visit occurred on the last day of the conference, Dec. 12, a date

which may have significance in altering the attitude between the Occident and the Orient. Arrangements were made for the President to receive the visiting missionary team and a few accompanying officials. At the last moment before entering the President's office, it was arranged that Dr. E. Stanley Jones of India, head of the team, should be permitted to address the President briefly in behalf of the visiting delegation. This final concession was made so late that Dr. Jones could not be given any time for preparation. After the President had received the company in his office—generously decorated with pictures of ships—Dr. Jones stepped to the front of the desk where the President was seated and addressed him. The substance of the statement follows.

The President was first assured of the support and prayers of the group in his efforts to better the conditions of humanity. Then Dr. Jones explained how the President and the missionaries might work together, in that while the Chief Executive is aiming toward the remaking of the outer organization of society, the Christian workers are remaking the spirit and soul of society, which must form the foundation and substance of any change to a better day.

Dr. Jones then in most earnest fashion stated that if the President is interested in what the missionaries and Churches are doing, he can do two distinct things which would be of largest help. First, if the President during his administration would lead in removing the immigration ban against the peoples of Asia, it would prove of greatest significance. To put on the quota basis the Asiatics now completely barred would permit the coming to our shores of only 250 additional immigrants. This would create no economic problem but it would restore to the United States her lost moral leadership in the East. Dr. Jones pointed out that such a course would be not only just and right but also would restore respect and confidence between the peoples of the East and West.

The second point which Dr. Jones pressed home was that the Chief Executive should lead the United States to join with Germany, Russia, and the other countries now affiliated with the League of Nations in

forming a reconstructed League of Nations severed from the Versailles Treaty and all the hatreds it had created, and thus bind the world together in a renewed effort of mutual helpfulness. The missionary leader emphasized to the President that such a consummation would not only go down in history as one of the greatest accomplishments of his Administration, but it would also, he believed, be the means of settling serious disputes among the nations of the East and prevent the recurrence of war, which we now see coming unless some such effort is made to prevent it. These two things Dr. Jones urged the President to consider earnestly.

None other we know could have used this opportunity so effectively and we believe it was the most significant event of the whole United Missionary Conference. The President thanked the speaker for bringing the message that he did. He expressed an interest in the work of the missionaries and stated that after he has completed his present job he hopes to visit the Far East. He further explained that his purpose, as soon as the domestic problems are bettered, is to give further evidence to other nations of our desire to be a good neighbor.

This interview was an event in which five minutes were freighted with destiny and the Christian message was pressed home. It recalled a somewhat similar event when the then Bishop Frederick B. Fisher of India sat in that same room with only three present and pressed home almost the same identical message to the late President Calvin Coolidge. The President's reply on that occasion still sounds clearly: "I agree with you and I should like to change the conditions which are unjust to the people of the East, but no matter what a President may want to do, he can go only as far as the people will go with him." This significant truth respecting governmental leadership needs to be borne in mind today if the Christian program is to become more effective. The people can retard the President or help him to move forward in the bettering of the world.

This was not the only opportunity which Dr. Jones used in a personal way while in Washington, to further Christ's Kingdom.

As guest at a diplomatic occasion he put to the chief foreign representative in attendance, a man who has represented a great people in this and other nations, the question of his personal acceptance of

Jesus Christ. Thus the missionary was among us, not simply as an exhorter or expert adviser but also as one who worked and sought disciples for the Master. The quest is on and our prayer is that

it may spread from the Capital—the center of the Nation—through every avenue and community to the utmost circumference of this United States of America.

Washington, D. C.

A Message to the Churches on the Liquor Problem

(Issued by the Executive Committee of the Federal Council of the Churches)

A "Message on the Present Liquor Problem," issued by the Executive Committee of the Federal Council of the Churches of Christ in America, was made public Jan. 1. The message urges "all who are concerned for sobriety and social welfare, including those who are convinced that Prohibition is the only final solution of the great evil," to "give their support to securing the best forms of control now possible." The chief emphasis is laid upon the initiation of a program of adequate education, which is described as "the primary contribution of the Churches to the solution of the liquor problem." In dealing with methods of control, the principle is laid down that "the element of profit must be strictly limited in order that the consumption of liquor may not be stimulated." For the government to "depend upon the traffic for large revenues" is held to be as grave a danger as for the traffic to be a source of private profit.

The full statement, as adopted by the Executive Committee of the Federal Council of Churches is as follows:

"Repeal of the 18th Amendment leaves the nation still confronted with the inherent dangers of the liquor traffic. Unless effective measures are soon taken, liquor will come back like a flood, supported by a publicity the power of which was not known a generation ago. The press, the radio, the movies and bill-boards are now being utilized to stimulate habits of drinking in the people. Nobody except those directly interested in profit from the business can believe that this is desirable.

"Legalized liquor is coming back at a time when the nation is passing into a new era of power-driven automatic machinery, when the hands at the controls must be sure and quick in their reactions. It is coming back to a society which is in the midst of a far-reaching reconstruction of its economic organization—an inflammable society, to which clear thinking, self-control and social discipline are of paramount importance.

Liquor Control

"The problem of devising suitable measures of control has come suddenly upon unprepared legislatures and officials. The emergency is so great that all who are concerned for sobriety and social welfare, including those who are convinced that Pro-

hibition is the only final solution of the great evil, should give their support to securing the best forms of control now possible.

"At a time when the nation is groping for solutions, we suggest certain fundamental considerations which we believe should now guide in devising methods of control:

"1. The saloon must not be allowed to return.

"2. Since the power of the liquor traffic has come in large measure from its alliance with politics, control of the traffic must be divorced from partisan politics and patronage.

"3. The element of profit must be strictly limited in order that the consumption of liquor may not be stimulated. The greed of the private traffic in intoxicating liquors is so unrestrained that it will not be content to supply normal demand but will persistently seek to create demand by all means within its power.

"4. Limitation of profit can best be accomplished at present by placing the manufacture and sale of liquors under the regulation of agencies set up by government and under rigid restriction as to quantity, prices and dividends.

"5. In addition to measures initiated by the states, the Federal Government should retain a large degree of control, extending not only to interstate shipments but also to standards, quantities of liquor to be produced or imported, and to the illicit traffic. There should be regulation of the industry by national codes and code authorities.

"6. There is a grave danger, already apparent, that government will seek to profit from the liquor traffic through heavy taxation. While the traffic should bear its share of the public burdens, it is as important to subordinate profit in a governmentally controlled traffic as in one privately owned and operated. To depend upon the traffic for large revenues tends to make the public ignore its evils.

"7. In order that the appetite for intoxicants shall not be stimulated, and especially that young people shall be protected from their seductive appeal, all advertising of liquor should be subject to strict governmental control and should be reduced to the lowest possible limits.

"8. Since eleven states have constitu-

tional Prohibition after Federal repeal, and others have state-wide Prohibition laws, and since large areas where dry sentiment prevails will desire state or local option, the rights of these states and areas should be safeguarded by the Federal authorities, and within the states by state authorities. Provision for local option should be incorporated in all state systems of control.

II. Education

"The necessity of measures for control should not blind us to the more vital necessity for the immediate initiation of adequate education. The testimony of competent authorities is that alcohol is a habit-forming depressant narcotic drug, and that even when taken in small amounts it is likely to cause deterioration in the individual's performance to a degree which disqualifies him in various important situations. The social dangers of alcohol to industry, especially to all forms of transportation, its causal relation to personal and family disintegration, its threat to the safety of the young, and its demoralizing relations to crime, corrupt politics, and the underworld are too well known to need argument.

"Education of children, youth and adults in the evils and dangers of alcohol, social as well as personal, should be undertaken in the most effective manner possible. We regard such a program of education as the primary contribution of the Churches to the solution of the liquor problem.

"Not only the Churches and the schools, but also the State itself, should participate in the program of education, as the French, German, Russian, Swedish and other governments are now doing. From the standpoint of the individual, education should aim at sobriety, self-control and abstinence; from the standpoint of the community, at maintaining an overwhelming public sentiment for effective control.

"It should be a deliberate national policy, and likewise the policy of the several states, by means of public education and effective control of the traffic continually to decrease consumption of liquor, in order that the traffic may become a steadily diminishing factor in American life."

NEWS IN BRIEF

BOWLING GREEN ACADEMY

The closing days of '33 and the opening days of '34 brought us a number of pleasant surprises. The first one, not hitherto announced, came from the Misses Margaret E. and Emma C. Wagner, and was a check for \$50 for the salary fund. Then these followed: Milton Boyer and family, \$5; Misses Minna Gareis and Elizabeth Schott, \$2; Mrs. Langendorfer's Bible Class, Zion Church, Buffalo, N. Y., \$5; Mr. and Mrs. H. H. Schaff, \$5; Busy Bee Class, Christ Church S. S., Beaver Springs, Pa., \$5; Mrs. E. L. McLean, \$5; and "A Friend," Allentown, Pa., \$2. Total, \$79, with a grand total of \$323. That is surely

A PRACTICAL SLOGAN

A "Messenger" Endowment is an endowment for the benefit of every Board, agency and institution of the Reformed Church.

—Now and Then.

a fine record for the opening days of the New Year. Hearty thanks to all of the Bowling Green Academy salary fund friends. Please make all checks payable to Dr. Paul S. Leinbach, 915 Schaff Bldg., 1505 Race St.

JANUARY CLASSICAL MEETINGS ACCORDING TO THE RECORDS IN THE OFFICE OF THE STATED CLERK OF GENERAL SYNOD

JANUARY 22, 1934—9:30 A. M., Philadelphia, Calvary, Philadelphia, Pa. Rev. Franklin H. Fisher, D.D., 2813 Somerset St., Philadelphia, Pa.

7:30 P. M., Tohickon, Zwingli, Souderton, Pa. Rev. A. M. Rahn, Souderton, Penna.

JANUARY 23, 1934—California, Salem, Lodi, Cal., Rev. R. Birk, 232 S. Pleasant Ave., Lodi, Cal.

JANUARY 28, 1934—Wyoming, St. John's, Freeland, Pa., Rev. Geo. W. Kohler, Freeland, Pa.

JANUARY 29, 1934—7:30 P. M., Clarion, First, Ridgeway, Pa. Rev. C. L. Schmidt, 412 Ash St., Ridgeway, Pa.

Maryland, St. Mary's, Silver Run, Md., Rev. Felix B. Peck, R. F. D. No. 1, Westminster, Md.

JANUARY 30, 1934—9 A. M., Lehigh, St. Andrew's, Allentown, Pa. Rev. Henry I. Aulenbach, 1343 Turner St., Allentown, Pa.

ANNOUNCEMENT

Theological Seminary of the Reformed Church in the U. S.
Lancaster, Pa.

January 29-31

The Swander Lectures by Professor John Baillie, D.D., Union Theological Seminary, New York City. The subject: "Theology in Ancient Greece." Five lectures: Monday, 8:00-9:00 P. M.; Tuesday, 9:15-10:10 A. M., 11:15-12:10 and 8:00-9:00 P. M.; Wednesday, 9:15-10:10 A. M.

The McCauley Lectures by President George L. Omwake of Ursinus College. The first lecture, "Religion in Education," Tuesday, 10:15-11:10 A. M.; the second lecture, "Education in Religion," Tuesday 3:00-4:00 P. M.

This is the time for the alumni to return to the Seminary. The lectures are open to the public.

George W. Richards, President.

ANNOUNCEMENT ON ANNUAL CONTEST

The Annual Stewardship Essay and Poster Contest is now under way.

The topics, age groups, etc., are as follows:

Group A (9-11 years, inclusive):
Making New Friends the World Around.

Group B (12-14 years, inclusive):
Dr. D. B. Schneider and His Stewardship in Japan.

Group C (15-17 years, inclusive):
The Influence of a Christian Steward on My Practice of Stewardship.

Group D (18-21 years, inclusive):
My Attitude, as a Christian Steward, to the Trend of the Times, for example, to

1. War and Peace.
2. The Liquor Problem.
3. Sunday Sports.
4. Boy and Girl Relationships.

Group E (Sunday School teachers and officers, except ministers):
Essential Elements of a Missionary Program for the Sunday School.

Denominational awards will be made in each of the age groups.

The Committee on Stewardship of the Executive Committee of the General Synod is now sending out, without charge, packets of literature for the contestants.

ADVANCE ANNOUNCEMENT OF THE SPECIAL MEETING OF THE GENERAL SYNOD OF THE REFORMED CHURCH IN THE U. S.

Pursuant to Art. XII of the Plan of Union (pp. 88-90, Minutes General Synod, 1932) the General Synod of the Reformed Church in the United States will meet in Special Session on Tuesday, June 26, A. D. 1934, in a Reformed Church, to be designated later, in Cleveland, Ohio. The session will open at 2 o'clock P. M.

The delegates who were elected to the Triennial Meeting, held at Akron, Ohio, in June, 1932, are the delegates entitled to represent their respective Classes at this Special Meeting. If the ministerial

delegates-primarii are still on the Classical Roll of their respective Classes, they are the qualified delegates. In case they have been called hence by death or have been dismissed to other Classes, or are unable to attend, then their accredited secundi will be recognized as the eligible representatives of the Classis. The delegate elders-primarii who were elected to the General Synod in 1932, if they are the present acting elders on the Classical Roll, are the delegate elders for this Special Meeting. In case they have been called hence by death or have removed from the Classical bounds or are no longer the acting representative elders of their Classis, then their secundi-elders will be recognized as the eligible lay representatives of the Classis.

In case any of the enrolled ministerial or lay delegates are not able to attend this Special Meeting and the Classis will therefore be without its full representation, it may, at its annual or at a special meeting, if it so desire, elect representatives to fill such vacancies. But such election must be officially certified to the Stated Clerk of the General Synod over the seal and signature of the officers of the electing Classis.

In accordance with the provisions of Art. LVII of the Constitution, each Classis is responsible for providing for the expenses of the delegates who attend this Special Meeting of the General Synod.

The tentative roll of the delegates for the Special Meeting will be prepared on or before Monday, May 14, A. D., 1934, on the basis of the Roll of the Triennial Session held June 21 to June 28, 1932. All changes, as above indicated, must be reported to the Stated Clerk or before the date set for the preparation of this tentative roll.

J. Rauch Stein
Stated Clerk of the General Synod of the Reformed Church in the U. S.

ADVANCE ANNOUNCEMENT OF THE FIRST MEETING OF THE ANTICIPATED GENERAL SYNOD OF THE EVANGELICAL AND REFORMED CHURCH

The first meeting of the New General Synod of the Evangelical and Reformed Church will convene on Wednesday, June 27, A. D. 1934, at 9 o'clock A. M., at Cleveland, Ohio, in a Church to be designated later.

In accordance with the provisions of Article IV in the Plan of Union as found on page 88, Minutes of the General Synod of the Reformed Church in the U. S. for 1932, each Classis of the Reformed Church must elect its specified quota of Ministerial and lay delegates to this New General Synod. This election should be held either at the Annual Meeting in the spring of the year, or at an early special meeting of the Classis. Provision for the expenses of the delegates must be made in accordance with Art. LVII of the Constitution.

The Classical delegates may be elected from among those delegates who will officially represent the Classis at the special meeting of the General Synod of the Reformed Church in the United States, called to meet in Cleveland, Ohio, on the day preceding this first meeting of the New General Synod of the Evangelical and Reformed Church, if the Classis shall so decide through its nominations.

Otherwise new delegates, covering the requisite number allotted to the Classis, must be properly elected. The usual credential blanks will be mailed to each Classical Stated Clerk in ample time to have them filled out, officially signed and sealed and returned to the Stated Clerk of the General Synod of the Reformed Church in the United States, on or before Monday, May 14, A. D. 1934.

The official call for these meetings, as authorized in the Plan of Union, will be

THE REV. CHAS. A. WARNER

Rev. Chas. A. Warner, Religious Work and Program Secretary of the Dayton Y. M. C. A., died on Christmas morning at 9:30 o'clock as the result of an automobile accident, in which Mrs. Warner also was seriously hurt, that occurred on Saturday afternoon, Dec. 23. The funeral of Mr. Warner was held from our Central Church, Dayton, on the afternoon of Dec. 27. Addresses were made by Mr. Henry Dickson, Executive Secretary of the Y. M. C. A., and Dr. Walter W. Rowe, pastor of Central Church. Burial was in the old home cemetery at Huntertown, Ind., on Thursday, Dec. 28. Funeral services also were held in the old home Church, when addresses were again made by Mr. Dickson and Dr. Rowe. A fuller account of Mr. Warner's life and labors will appear later.

prepared and printed in our Reformed Church periodicals in due time.

J. Rauch Stein
Stated Clerk of the General Synod of the Reformed Church in the U. S.
Philadelphia, Pa.
January 4, 1934

CHANGE OF ADDRESS

Rev. Charles A. Bushong, from Bradenton, Fla., to 3519 Falls Road, Baltimore, Md.

Rev. James Carr, from 644 Pine St., to 417 N. Charlotte St., Lancaster, Pa.

Rev. Edwin T. Rhodes, from York, Pa., to 821 S. State St., Lewes, Del.

The Rev. S. R. Brenner, of Christ Church, Bethlehem, Pa., preached an interesting sermon on "Christ and the Home" at the Week of Prayer services in the Central Moravian Church.

Prof. Edward F. D'Arms, assistant professor of the Classics at Vassar College, read a paper on "Literary Criticism and Linguistic Evidence Derived from a Study of Roman Elegy," at the meeting of the Philological Society held at Washington, D. C., Dec. 27-29.

We regret to learn that President Geo. L. Omwake, of Ursinus College, has been confined to his home since Dec. 24 with a stubborn case of bronchitis. This illness necessitates his absence from the meeting of the Association of American Colleges, meeting this month in St. Louis.

In St. Michael's Church, near Hamburg, Pa., Rev. M. A. Peters, pastor, the pulpit will be filled Sunday morning, Jan. 14, by Dr. Leinbach, Editor of the "Messenger," whose father and uncle, Revs. Thos. C. and Samuel A. Leinbach, were for many years the pastors of this old congregation.

Rev. Dr. William H. Erb, of Norristown, Pa., was busily engaged last year in supplying vacant pulpits and assisting pastors. He preached on 31 Sundays during the year in the Reformed Churches located at Worcester, Mainland, Sellersville, Quakertown, Spring City, Hatfield, Telford, Ascension Church in Norristown, and in the Norristown Schwenkfelder Church.

The Rev. Charles A. Bushong, recently pastor of Trinity Church, Baltimore, Md., made a hurried return trip from Florida, where he had gone to spend the winter. He is at present at St. Joseph Hospital, Baltimore, where he underwent a very delicate operation, Jan. 3. His condition shows little change.

Brush Creek Church, Rev. R. C. Eroh, pastor, held its annual White Gift service Dec. 24, at 7:30 P. M. The spirit of the service was that of unselfishness and great joy. Over \$100 was given to the Orphan's Home at Greenville, in addition to the 102 white gifts which were sent to make the hearts of our little friends there happy.

Christmas was a joyous season in Trinity Church, Palmyra, Pa., Rev. E. G. Leinbach, pastor, when large audiences attended all the services. The Church was beautifully decorated with Christmas trees all alight with vari-colored electric lights, and with laurel strung in the form of a bower. A fine offering was given to Bethany Orphans' Home. Trinity Church has doubled its subscriptions to the "Messenger," and hopes to add still more.

In First Church, Burlington, N. C., Rev. B. J. Peeler, pastor, a group of school pupils conducted their program on Dec. 21, including a pageant, "Glad Tidings." Afterwards, the children's Christmas store was opened in the social hall, where earned tickets were exchanged for toys, fruit, etc. The White Gift Pageant was given Christmas Eve before an overflowing audience; more than 40 persons participated. The offering of money, packages, etc., was turned over to Nazareth Orphans' Home and local agencies for needy families.

In the Myerstown, Pa., Church, Rev. David Lockart, pastor, Dr. J. Lewis Fluck and Mrs. Lockart were remembered with generous purses at Christmas by S. S. Class No. 1, which they teach. Dr. Fluck was elected burgess of Myerstown by a handsome majority at the last election. He had filled an unexpired term in the office and he is carrying out a fine program of civic betterment and progress. The S. S. made a substantial increase again this year in average attendance; it is the 5th consecutive increase.

In St. John's Church, Tamaqua, Pa., Rev. J. Arthur Schaeffer, pastor, using the pageant "Light" in their Thank Offering service, the missionary organizations made an offering of \$117; during the year these organizations contributed \$323. The S. S. and congregation met in joint service on Dec. 24, when the pageant "Love Lights the Tree" was presented by the lower grades. In the evening the senior choir rendered their program of Christmas music. At the early Christmas service the pageant, "They That Sit in Darkness," was rendered. Distribution of gifts for the needy was made by the young people on Christmas Day.

The Christmas season was a busy one at Grace Church, Mt. Carmel, Pa., Rev. Morgan A. Peters, pastor, which included 2 cantatas and one general program, together with a midnight service. Just as the program was about completed on Monday evening, the last charter member of Grace was called home. William Ruths, who migrated to this country in 1883 from Germany, was one of the leading factors to bring about the establishing of a Reformed congregation in Mt. Carmel, in 1886. Mr. Ruths rarely missed a service in his Church, and he was ever an inspiration to pastor and the choir, in which he took much interest, more so in his younger years. Mr. Ruths was laid to rest Dec. 29.

The Christmas services at St. Andrew Church, Allentown, Pa., Rev. Henry I. Aulenbach, pastor, were the most inspirational and best attended of the Christmas season for many years. A crowded Church enjoyed the Christmas program of the children's division of the Church School, on Dec. 17. The Junior division presented a White Gift service on Dec. 24, with a most generous offering of money and clothing for Bethany Orphans' Home. A carol service in the evening of Dec. 24 was rendered by the men's chorus and the junior chorus. The most impressive of the Christmas services was an elaborate presentation of "The Other Wise Man," presented under direction of Mr. Wm. B. Alexander, teacher of the Men's Bible Class, on Dec. 31, followed by a social hour and Watch Night services.

St. Luke's Church, North Wales, Pa., Rev. John M. Herzog, pastor, held a Candlelight service at 6.30 A. M. on Christmas. Special anthems were rendered by the choir and the pastor preached on

"God's Great Gift." The annual Christmas gift to the Church for congregational purposes was \$630.65. At the close of the service in the midst of the mellow candlelight, Mr. John Whitaker and Miss Edith Smith were united in marriage. The Church School presented a pageant, "The Builder of the House," on Dec. 24. The offering of \$36.58 was given to Bethany Orphans' Home. Holy Communion was observed on Dec. 31.

At the last meeting of the Executive Committee of the Federal Council of the Churches of Christ in America, Rev. Dr. Rivington D. Lord, Recording Secretary of the Council, presented a message from the King of England to the clergy of the United States. Dr. Lord was an invited guest at the Royal Garden Party held at Buckingham Palace, London, on July 20, 1933. When presented to the King, he voiced the congratulations and good wishes of the clergy of the bodies associated with the Federal Council of Churches. The King said in reply: "Dr. Lord, I deeply appreciate the congratulations and good wishes you have just extended and I am glad of this opportunity to extend to you and through you to the clergy of the United States my sincere appreciation of your united prayers at the time of my recent illness. On your return please convey to them my felicitations and good wishes."

In Emanuel Church, Minersville, Pa., Rev. O. R. Frantz, pastor, Holy Communion Oct. 22, with good attendance. In Church School, Promotion Day, Sept. 29, Rally Day, Nov. 12. Home Mission Day, Nov. 19; offering, \$18.10. Dr. Lampe preached in the morning and in the afternoon had a conference with the teams to give final preparation for the Every Member Canvass. A congregational Fellowship supper preceded the Canvass Nov. 23. The Canvass was inaugurated Nov. 26; results were very gratifying. A Christmas carol service held Christmas Eve, at the regular hour and at 11 P. M. a drama, "They That Sit in Darkness," was presented, and on Christmas night a play, "Grandma Meek's Old-fashioned Christmas." Offerings for Bethany Orphanage, \$19. An impressive Watch Night service held at 11 on New Year's Eve.

In Friedens Church, Hegins, Pa., Rev. Herman J. Naftzinger, pastor, the S. S. brought offerings for Bethany Orphans' Home on Dec. 17. On Dec. 23, the S. S. presented the pageant "The Shepherds' Trail," to a crowded house. On Christmas Eve the choir rendered a cantata, "The Light Eternal," which drew forth much favorable comment from all who heard it. A Candlelight service, in charge of Miss Mary Ressler's S. S. class, was held at 6 A. M. on Christmas. The S. S. of Grace Church, Valley View, Pa., also a part of the same charge, rendered a play, "Christmas Eve in Kerin Town," on Dec. 24. The S. S. of St. John's Church, Ashland, Pa., gave its annual Christmas program on Dec. 25, at 7.30 P. M.

The 1934 "Fellowship of Prayer" is printed and available. It will be good news to our readers to learn that the series of 45 daily studies for the coming Lenten period has been written by Dr. Charles E. Jefferson, of New York. This is recommendation enough to assure everyone of the high standard of excellence and the richness of thought to be found in this booklet. The daily meditation series has been built around the theme, "Men Ought Always to Pray." The first meditation begins Feb. 14, and the series continues until Easter Sunday. Last year over 600,000 copies of this "Fellowship of Prayer" were sold and distributed. The price remains 3 cents per single copy, \$2 per hundred copies. Send orders to the Department of Evangelism, Federal Council of Churches, 105 E. 22nd St., New York City.

In the Jefferson Charge, Md., Rev. Dr. Atvill Conner, pastor, the Christmas season brought joy and good cheer beyond

that enjoyed for several years. At Jefferson the birth of Jesus was observed at the regular Lord's Day service with Christmas music and an appropriate sermon. On Christmas at 10.15 A. M., the Church School rendered in a splendid manner the service "The Child of Hope," before an audience that filled the attractively decorated Church; offering for Hoffman Orphanage. At Feagaville Church appropriate Christmas services were held both by the congregation and S. S., at the regular Sunday service and on Christmas Eve. The special service was well rendered and was enjoyed by an audience that filled the beautifully decorated Church; offering for the Orphans' Home. The children were given a treat by an interested friend of the Church, Miss Irwin Harry, of Baltimore, a former member.

The Christmas festival was observed with a well rounded program at St. Paul's Church, Sellersville, Pa., Rev. James R. Shepley, pastor. The White Gifts service was used on Dec. 24, and the religious drama, "The Boy Who Found the King," by Marguerite Kreger Phillips, was presented in the evening. A beautiful setting and complete period costumes helped to make the presentation so attractive that it was repeated on Dec. 27. The Children's Division of the S. S. presented "Cinderella's Christmas Party," under the direction of Mrs. Samuel L. Althouse, with great eclat on Christmas evening. An outstanding event this year was the presentation of an altar piece in the form of an illuminated window, painted by the pastor, imitative of the rare stained glass windows of the old cathedrals. It has drawn wide comment and very favorable notice from the widely known artist, W. E. Baum. Efforts are under way to make the painting a permanent part of the chancel setting.

Home Mission Day offering in First Church, Greensboro, N. C., Rev. W. C. Lyerly, pastor, was \$50.93. This congregation remembers that it was once supported by the Board. All former pastors were supported in part by the Board of Home Missions. Five new members were received in First Church during December; additions for the year, 36. "Old Santa" visited the parsonage and left a fine radio for Rev. and Mrs. Lyerly and children. It was the way the Fesperman Bible Class and the 2 women's classes wanted to express their appreciation for their pastor and family, and say "We have confidence in your ministry." Needless to say, it was most highly appreciated. A. G. M. G. wanted to do something for their Church; they saw the need for a pulpit lamp, and on Dec. 24, presented one to the congregation. Mrs. John F. Troxler, former Counsellor, accepted it for the congregation; Mrs. W. C. Lyerly is the present Counsellor.

The first Every Member Canvass in 15 years was made in Bethlehem Church, Philadelphia, and brought gratifying results. The work was properly organized and the canvassers and people prepared for the visitation. On Dec. 17, the 14 canvassers were publicly commissioned and went at their work with enthusiasm. It is a large order to canvass a modern city congregation where two-thirds of the membership lives 7 to 14 miles away from the Church, and there is also much expense involved. When the canvass was completed, the pastor in charge of Bethlehem, Dr. J. M. G. Darms, received the pledge cards from the chairman of canvassers, Elder Harry Schmidt, and presented them as an offering of love and loyalty to the Church and to the Lord. Recently the C. E. gave a playlet, "When the New Minister Arrives." The Frauenverein gave a sauerkraut supper on Dec. 14. A committee of young people has been active in visiting the people. At the early Christmas service at 6 A. M., about 60 people attended, some of them coming 18 miles. Weekly envelopes are being used beginning Jan. 1.

In Heidelberg Church, York, Pa., Rev. Robert Thena, pastor, the attendance of the S. S. on Dec. 24 was 578. The Christmas Eve service of music and meditation was presented to a filled Church. This congregation closes the year with the apportionment, \$2,469, paid in full. The White Gift offering for the Orphanages was \$1,064, nearly \$1,000 of which went to the Hoffman Orphanage at Littlestown, Pa.

The Rev. Robert M. Kern and Robert J. Heimbach were the speakers at the annual Watch Night services of Trinity Church, Allentown, Pa., Dr. J. J. Schaeffer, pastor, held under the auspices of the C. E. Society. During the interesting program, the officers and chairmen of committees were installed by the pastor. There were a number of musical selections, and the audience was large.

The American Christian Literature Society for Moslems will hold the annual meeting of the Society and Friends on Jan. 24, at 7:30 P. M., in the Calvary Baptist Church, 57th St., New York City. The speakers are: Dr. Chas. R. Watson, President, Cairo University, "The Use of the Printed Page in Egypt"; Rev. J. Christy Wilson, M.A., Tabriz, Persia, "Christian Literature in Persia", and Dr. Samuel M. Zwemer, Princeton, N. J., "The 4th Religion of China" (illustrated).

The Christmas program of Salem Church, Heller's, Rev. Fred. D. Pertz, pastor, was held in the Upper Leacock High School owing to the repairs being done in the Church due to the recent fire on Dec. 24, and a fine program was rendered by the primary scholars and juniors. The choir of Bethany Orphans' Home furnished the music, consisting of violin solos, anthems, vocal solos and a few numbers by the brass band. After the program refreshments were served. The Holy Communion has been postponed and is to be held as soon as the Church is finished.

The annual Preaching Mission, under the auspices of the Ministerium of Leighton, Weissport, and vicinity, will be conducted in Zion Church on the following dates with the following preachers: Jan. 9, Dr. Ross Stover, Philadelphia; Jan. 16, Dr. Chas. E. Jefferson, New York City; Jan. 23, Dr. Enoch Hughes, Edwardsville, Pa.; Jan. 30, Dr. C. Waldo Cherry, Harrisburg; Feb. 7, Dr. Edward Bleakney, Pittsburgh, and Feb. 13, Dr. Geo. W. Richards, Lancaster. Rev. W. W. Moyer is chairman of the committee; Rev. Russell Mayer, Weissport, Secretary of the Ministerium, and Rev. Dr. Paul R. Pontius, Leighton, is the President.

In Messiah Church, Baltimore, Md., Dr. J. L. Barnhart, pastor, an edifying white gift service was held on the evening of Dec. 17. On Dec. 24 a Christmas sermon was preached. At the early service Christmas morning the music was especially fine. An interesting entertainment by the S. S. was held Dec. 27. The Church was beautifully decorated. The offerings for Hoffman Orphanage were larger than usual. The pastor was kindly remembered. Prof. Wm. R. Barnhart, of Hood College, preached an excellent New Year's sermon Dec. 31.

In St. Paul's Church, Lancaster, Pa., Dr. T. A. Alspach, pastor, the following were elected to the consistory at the annual congregational meeting: Elders, Prof. B. B. Herr and Prof. C. M. Ebersole; deacons, Herbert Heitshu, Prof. J. S. Oller, John Craft, J. C. Peck, L. I. Hain, Herbert Anstaedt, D. R. May and Paul Eckman; trustees, Adam Kindig and M. E. Gockley. The St. Paul's Rally for students in the congregation attending Franklin and Marshall, Ursinus, Smith, Columbia, Brown, Millersville, Wilson, Dickinson, Lafayette, Goucher, Duke University, Sweet Briar, Penn State and University of Pennsylvania, was held on a recent Sunday evening.

The White Gifts for the King service of the Evangelical Reformed S. S., Fred-

erick, Md., Rev. Dr. Henri L. G. Kieffer, pastor, was held Dec. 24 at 7 P. M., opening with the choir processional, followed by the Candlelight Processional, led by the boys' choir. A large white cross stood in the center of the chancel, where gifts were brought by the various departments. The offering was \$1,007.44; of this \$842.80 was given to the Hoffman Orphanage; \$50 to the Nazareth Orphanage; \$92.24 to the missionary work, and the remainder to the charity organizations of Frederick. Other gifts, including staple groceries, clothing, candy, etc., were sent to the Hoffman Orphanage. A dawn service was held on Christmas at 6 A. M. On Dec. 26, a Christmas party was held for the Elementary Departments of the S. S. The program included pieces and songs and 3 playlets by the Primary and Junior Depts.

In Christ's Church, Hagerstown, Md., Rev. H. A. Fesperman, pastor, the Cradle Roll and Beginners' Depts. held a Christmas party on Dec. 23. A program by the choir with the pastor reading the Christmas story was presented at 11 o'clock on Christmas Eve; nearly 700 attended. The S. S. program was rendered Christmas evening; large attendance. The Christmas service held at Salem Church Christmas Eve. Offerings, \$200 for Hoffman Orphanage. The Senior C. E. program on Dec. 31 was in charge of college students who were home on vacation; Everett Lynch was leader and a splendid program was rendered. A pageant, "Facing the New Year," was presented by the young people on New Year's Eve. Beginning Jan. 10, 10 days of special services at Salem Church.

Christmas was observed in Bethany Church, Bethlehem, Pa., Rev. H. I. Crow, pastor, with special services by the main school on Christmas Eve, a Dawn service at 6 A. M. on Christmas, and a service by the children on Christmas evening. These services were well rendered and attended in larger numbers than on similar occasions. Offering, \$137.17 for Bethany Orphans' Home. St. John's School, Rosemont, held a beautiful service and gave an offering of \$6.20 for the Home. The annual congregational meeting was held Jan. 3. All bills were paid in full to the close of 1933 and small balances remain in the various treasuries. The total raised during the year, after deducting duplications, was \$8,553.14; net gain in membership was 77. All the old officers were reelected.

A year ago the Board of Foreign Missions reduced its office space and moved into new quarters, with everything planned for a long lease in the new offices. But all at once one of the tenants of the Schaff Building wanted the Board's offices to complete a large block of space, and we would move anywhere to enable the Board of Christian Education to fill the Schaff Building. So last week—of all busy weeks—we moved again. Again we have less space, but we are nearer heaven. We do not know where anything is, and we doubt whether we shall ever know where everything is. But if any of our friends bearing gifts seek us in the Schaff Building, we shall be glad to welcome them in Room 905. **A. V. Casselman**

The holiday season of First Church, Manor, Pa., Rev. Russell C. Eroh, pastor, was one of great joy and a splendid spirit of worshipfulness. Wednesday, Dec. 20, the choir gave Handel's "Messiah." Miss Ada Ott of Jeanette, Pa., was guest soloist. Friday, Dec. 22, Church School entertainment and Orphans' Home Offering. Christmas Eve at midnight the Carol and Candlelight service, which was well attended by the congregation and townspeople. On Jan. 4, at the congregational meeting the treasurer's report showed that the Apportionment had been paid in full for 1933. The superintendent of the Church School, Mr. L. D. Grieve, gave a statistical report which showed the increase along all lines in the Church School since

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the introduction of the Unified System of Church Services in October.

In a statement on the "Union of Sister Churches," the "Christian Intelligencer," organ of the Reformed Church in America, refers to the special meeting of our General Synod next June and the arrangements for the final step in the union of our denomination with the Evangelical Synod of North America, in these words: "Both of the denominations are outgrowths of the Protestant Reformation of the 16th century in Europe. The Reformed Church in the United States has 350,000 members in more than 1,700 Churches, largely in Pennsylvania and Ohio, but it has congregations throughout the West as far as the Pacific Coast. The Evangelical Synod of North America, with 325,000 members in nearly 1,300 congregations, has its largest membership in Illinois and Indiana and in the Southwest. The new denomination, to be known as the Evangelical and Reformed Church, will be represented in almost every State."

In Trinity Church, Mercersburg, Pa., Rev. Harrison Lereh, Jr., pastor, the Daughters of Trinity S. S. had a Christmas party Dec. 15; the children of the members attended, rendered recitations, songs and music, and received gifts. The following week the Harbaugh Missionary Society and the Primary Dept. each held a party. The sermon for Dec. 17, "The First Christmas," emphasized unselfish giving as the true spirit of the Christ Child. Special Christmas musical service, Dec. 24, considered one of the finest of its kind held in Trinity; credit is due to the organist, choir and special soloists. The service in the evening by the Primary, Junior and Intermediate Depts. was equally as fine. A worshipful group attended the Christmas Day dawn service; Miss Gertrude Myers sang "The Beckoning Star"; the pastor told the story "Round Robin's Red Barn." The theme of the sermon on Preparatory Sunday, Dec. 31, was "The Cup at the Lord's Table."

The pre-Christmas season was a busy and rewarding one for Grace Church, College Hill, Easton, Pa., Rev. L. V. Hetrick, pastor. On Nov. 26 the annual Thank Offering service by the 3 missionary groups was observed with appropriate program, including sketch, "What Shall We Do?", by Rev. Ward Hartman. In spite of inclement weather the attendance was encouraging and offering splendid. The Men's Club, at their monthly meeting Dec. 5, enjoyed an indoor clam-bake. Rev. A. A. Acton, of Belvidere, N. J., delivered the address. On Dec. 17, the Y. P. Group conducted a Christmas Candlelight service which evoked much favorable comment.

The congregation and Church School united in the annual Christmas service on Dec. 24; the principal feature was a pageant, "Fulfillment," in which the culmination was the presentation of 3 types of gifts, Substance, Service, and Self. The gifts of Substance consisted of foodstuffs and clothing given to the Social Service League for the needy, and a cash offering for Bethany Orphanage; gifts of Service, definite pledges of renewed loyalty; gifts of Self, the present Confirmation class promising to unite with the Church and to give themselves in personal consecration to Christ. On Dec. 31, Holy Communion celebrated.

At Faith Church, York, Pa., Rev. J. Edmund Lippy, pastor, the Christmas season was made successful through the splendid music rendered by the combined choirs of 30 voices. The choirs were under the leadership and direction of Mrs. J. Edmund Lippy, who arranged a very beautiful service for the second annual early dawn service. The service consisted of a candle-light procession followed by the singing of Christmas anthems. The service carried throughout the spirit of Christmas and was made very effective by having the entire Church lighted by candle. The special Christmas service conducted by the children on Sunday evening, Dec. 24, was enjoyed by many of the congregation and friends. On Sunday morning, Dec. 31, the pastor was happy to bring into membership in the Church 11 adults. This makes a total of 35 received into membership during the year. At the evening service on Dec. 31 the combined choirs presented a very enjoyable program of music suitable for the season. The guest soloists for the evening were members of Emmanuel Church choir of Hanover. The annual Every Member Canvass is now under way and according to the early returns will be more successful than that of last year.

"The Nativity," a pageant adapted and directed by Margaret E. Reifsnyder, was presented before a huge audience in Emmanuel (Baust) Church, Westminster, Md., Rev. M. S. Reifsnyder, pastor, Monday evening, Dec. 25. A cast of 42 characters enacted the scenes of the beautiful old Christmas story. Effective lighting and elaborate costumes made the pageant superb. 1934 years slipped away as the angel Gabriel appeared before Mary saying, "Hail, Mary! full of grace. The Lord is with thee." The prophets appeared to foretell the marvelous event. Shepherds, as they watched their flocks by night, were astounded as the heavenly hosts proclaimed the good news. Then the journey with the Wise men, as they carried their gifts to the Christ Child in Bethlehem. Finally there was gathered in the stable a goodly company, who fell upon their knees before the manger of the Christ Child, in humbleness and adoration. Once more peace and goodwill filled the hearts of everyone as they humbly bowed in tribute to the lowly birth of the Saviour.

In Messiah, Phila., Rev. James W. Bright, pastor, beautiful decorations, carols and a spirit of generosity formed the background for two plays, produced under the pastor's direction; a cantata rendered by an augmented choir with some of Philadelphia's finest soloists assisting; a unique candle-lighting service; and an offering of \$435. Messiah was among the first five in Phila. Classis to pay-in-full her Apportionment. At a "Kingdom Review" service, all the various causes of the Church were presented by "minute-men," the 1934 budget was practically underwritten in ten minutes, and the Messiah Band and Male Chorus delighted with appropriate music. During the holidays the Messiah Recreation Hall was formally dedicated, with the comforting assurance that it was paid for in full. A Watch Night service concluded the holiday program with a service that was "different." The pastor was generously remembered by the congregation. Plans are now on foot for a continuation of the "Something-for-everyone" program to be

climax at Pentecost. New members added during 1933, 23. The year was ushered in with a mid-winter Rally Day on Jan. 7. Interest is running high.

With the exception of the notification to our missions in Japan, China and Mesopotamia of the devastating cut in their 1934 budgets, the most distressing task that has fallen to the lot of the new Secretary of the Board of Foreign Missions was that of informing our missionary, Prof. Arthur D. Smith, of the North Japan College, of the action of the Executive Committee of the Board at its last meeting, Dec. 15, to the effect that on account of reduced income the Board would be compelled to terminate his term of service on April 1, 1934. Prof. Smith has taught in the North Japan College for 14 years most acceptably. Of course these 14 good years of his life have not been lost to him, but the Church by its action loses 14 years of Prof. Smith's experience in Japan, with his special skill in the use of the Japanese language. The Church, through the Board of Foreign Missions, called him to his position in the Japan Mission. The very least the Church can do for him now is to render him every possible help in securing a teaching position in these difficult days. If any one in the Church knows of any such position, the Board would appreciate it if you will notify the Secretary at the earliest possible moment.

Hough Ave., Cleveland, Rev. A. V. Vondersmith, pastor, reports Union Thanksgiving service held in the Westminster Presbyterian Church Thanksgiving morning. The pastor preached to a large congregation. Thank Offering service of the W. M. S. and G. M. G. Sunday morning, Nov. 26. Mrs. Lewis Owen, returned missionary from China, was guest speaker. The Christmas pageant, "Bethlehem," was given by the Church School Christmas Eve. The Mission Band also gave a playlet entitled, "Why the Twenty-fifth Day and the Twelfth Month?" The offering was given to the Fort Wayne Orphanage and the Home for the Aged, Upper Sandusky. The Rev. O. W. Walton, of the M. E. Church, was the guest preacher at the evening service Dec. 31. Prof. H. H. Cully, former principal of the Glenville High School, Cleveland, was the guest speaker at the evening service Jan. 7. Special services during the Week of Prayer. The guest preachers, Rev. Frank Baker, Supt. of the Goodwill Industries, Cleveland, and Dr. W. H. Hutchinson, Boulevard Presbyterian Church. Preparatory service Jan. 12. Holy Communion Jan. 14. The pastor was the guest preacher at the Watch Night service at the Boulevard Presbyterian Church Dec. 31.

In the Salina, Pa., Church, on Nov. 30, a beautiful and impressive service of ordination and installation was conducted for Licentiate Clarence B. Hower, a graduate of the Lancaster Seminary. There was a large attendance of members and friends, and 8 ministers were present from the Classis of Westmoreland. Rev. Dr. Lawrence E. Bair, Greensburg, presided; Rev. Paul T. Stonesifer, Mt. Pleasant, delivered the invocation; Rev. J. L. Yearick, Harrison City, read the Scripture; Dr. Harvey Mickley, Johnstown, made the charge to the pastor-elect, and Rev. Ralph S. Weiler, Jeannette, the charge to the congregation. Rev. W. S. Fisher and

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Elder Oscar C. Allshouse, representing the Westmoreland Classis and Salina Charge, presented the candidate for ordination and installation, which was in charge of Rev. G. A. Teske, President of Westmoreland Classis. In connection with the installation service, Rev. Mr. Teske made an awe-inspiring presentation of symbolic articles. He gave Mr. Hower the Holy Scriptures in token of his ministry of preaching, the Communion Cup, signifying his ministry of the Holy Sacraments, and the Church Record, the mark of his pastoral ministry. The service closed with the benediction by the pastor-elect, and proved to be a great occasion to all present.

In the Indianapolis, N. C., Charge, Rev. Dr. Lee A. Peeler, pastor, the pre-Christmas season was one of fine activity. The attendance at S. S. and worship in St. John's was largest on record. Finances remain rather discouraging, due to only part time work for the people. The Kindergarten, Primary and Junior Depts. gave a Christmas program on Dec. 24, at the White Gifts for the King service; articles were sent to Nazareth Home. A cantata, "The Christmas Message," was beautifully rendered by the young people Christmas Eve. Both programs were under direction of Mrs. Peeler and Misses Rosa Lee Cooke and Willette Barger. The annual Christmas treat was given the S. S. on Christmas Eve; an offering also lifted for the orphans. The pastor and wife were kindly remembered. Church officers recently elected are: Elders, P. E. Correll and C. M. Deal; deacons, B. A. Fisher and Everett Sloop. The Every Member Canvass has been made, although not fully completed. Rev. W. B. Goebel preached on Dec. 31, in the absence of the pastor, who with his family were away for a brief rest. "The Shepherd's Trail"

DORAN'S MINISTERS MANUAL A Study and Pulpit Guide for the Calendar Year 1934

This is the eighth annual publication of *Doran's Minister's Manual*. It contains, in addition to the usual sermon outlines, illustrations, prayers, quotable poems, talks, suggested texts, etc., an entirely new section entitled the "Junior Pulpit." Here is fresh material for children's sermons, a new feature which you will welcome. \$2.00

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was beautifully rendered at St. Paul's on Dec. 23, under direction of Miss Elsie Deal, Mrs. Seth Bostic, and Mrs. D. C. Finger. The Christmas program of speeches, music and pageantry was rendered at Keller on Christmas Eve, under direction of Miss Sadie Cook and Mrs. Vance Patterson.

Many friends of the late Dr. Wm. U. Heffrich will be pleased to read these words written by him some months ago: "Not that it matters, but so many splendid things are being said about the new Catechetical Manual, *Walking and Working with Christ*, that naturally one is interested in the paternity of such a fine work. The Editor of 'The Messenger' says that there are so many parents for each chapter, that no single one would fully recognize his own child. Dr. Stahr elaborates on the thought, and the inference is that the chapters are like a composite photograph of say, the officers of the Reformed Church living in cubicles on various floors of 1505 Race St., Phila. Granted: the best thing about the book is that it does not bear the ear-marks of any one person, with either a Perry-County-English, a Lebanon-County-thought-body, or a Lehigh-County-involved-sentence-construction. That guarantees a good, unbiased and highly specialized Catechetical Manual. All hail to the 'Best Book of the Year,' and we hope that the polyglot authorship will realize some sort of a financial compensation from present and future sales which will mount, let us predict, with the coming of the years." Of course the authors get no material compensation; nevertheless, we are glad to say that the sale of the Manual continues to be gratifying. It should be read by grown-ups as well as by the young folks.

The Christmas season was celebrated very fittingly in the Hickory Bottom Charge, George E. Dillinger, pastor. In the Loysburg, Pa., Church the Holy Communion service was observed Dec. 24. Five new members were added to the Church and the offering of \$40 was given for Apportionment. On Christmas a Dawn service was held and "The Christmas Story in Scripture and Song" was used. At this service the president of the Ladies' Aid, Miss Hope Ritchey, in behalf of the congregation, presented the pastor and his wife with a beautiful double wool blanket. More than 60 attended. In the evening the Church School had its program. The children of the Primary and Junior Departments recited, the Intermediates had a playlet, "The Street of Hearts," and the older young people gave a play, "They Who Walk in Darkness," by Dorothy Clarke Wilson. An offering of \$17 was sent to the Hoffman Orphanage. Mrs. Harry Ritchey, of Loysburg, directed the entire evening program and was congratulated for the fine performance of the school. The auditorium was packed to capacity. The Loysburg Church enjoys the reputation of presenting exceptionally good plays. On Dec. 24, 7.30 P. M., in the Millerstown Church, the Church School presented a "White Gifts for the King" service. The Church was beautifully decorated and the service well attended. This is the third successive year for this impressive service. An offering of \$23 was sent to Hoffman. Owing to a severe storm, the Young People's play, "Ye Who Sit by the Fire," was presented Jan. 1 instead of Dec. 28. This was well done and they are encouraged to give an Easter play. Sharpsburg Church celebrated the Holy Communion Dec. 17. Three new members were added and the offering was for the Apportionment. On Dec. 31, the Young People's Department and the choir presented the pageant, "The Coming of the Christ Child." This service was well given and appreciated by a large attendance. The pastor and his wife feel much encouraged by the progress of the work in the first six months of his pastorate. Thirty-seven new members have been gained, the Every Member Canvass was subscribed 85% in

all the Churches, and the promise of paying the Apportionment in full for 1934 is very bright.

REFORMED CHURCH HOME FOR THE AGED, WYNCOTE, PA.

Rev. Charles B. Alspach, D.D., Supt.

This was the best holiday season in our brief history. Our friends were never more generous and kind, our guests were never happier and the groups of those caroling never sang sweeter.

We make grateful acknowledgement of the following donations: Thirty pounds of duck, potatoes, cabbage and carrots by Mr. Henry P. Schneider for Thanksgiving. Potatoes by Mr. H. Newton Willauer. Turkey keys for Christmas by Mr. and Mrs. Jacob S. Sechler and those for New Year by Miss Clara and Miss Amy S. Eaches. Ice cream for Christmas and a year's subscription for the morning "Public Ledger" by the Montgomery County Auxiliary; the Christmas tree and ice cream for Thanksgiving and New Year's Day by the Philadelphia Auxiliary. Five dollars for fruit and nuts by Mrs. Charles L. Glanz; a pound of candy for each guest and a poinsettia plant by Faith Church; a pound of candy for each guest by Rev. Dr. and Mrs. M. Samson; a basket of oranges and grapefruit by Mrs. E. F. Schlichter; a large pound cake and a box of sand tarts by Mrs. M. Breny, our former cook, who is now in Germany; a copy of the booklet, "Sweet Incense", for each guest by Mr. and Mrs. J. K. Moore; Christmas cards for each guest by the following: Rev. Dr. and Mrs. J. Rauch Stein, Dr. and Mrs. Harry E. Paisley, Mrs. A. H. Tompkins, Miss Josephine Doll; a handkerchief for each guest by Mrs. C. B. Alspach.

A copy of the following papers is being donated by their publishers: "The Reading Eagle", "Pottstown Daily News", "Norristown Times-Herald", "The Jenkintown Times-Chronicle", "East Montgomery County News", the "Reformed Church Messenger", and the "Outlook of Missions." A copy of the "Evening Bulletin" is donated by the Ladies' Auxiliary of Christ Church, Norristown, a copy of the "Philadelphia Inquirer" by Miss Helen V. Alspach.

The program for our Sunday afternoon services for January is as follows: Jan. 7, Rev. Ralph L. Holland; 14, by Rev. Dewees F. Singley; 21, by Rev. Elmer E. Leiphart; 28, by Rev. Arthur Leeming.

PHILADELPHIA STUDENT WORK NEWS

With the reduction of our regular income and a great deal of traveling and office work looking toward meeting our critical needs, our student work took on a different aspect this year. The undergraduate lists at Pennsylvania is smaller, but the graduates more than make up the difference.

At Drexel and Temple the groups are very slightly smaller if at all, and with the direct contacts with several hundred pastors of our students through Classical meetings, we have added names to such an extent that when we make up the final lists for the year, no doubt our totals will be larger than for a number of years. For some reason we cannot explain, Reformed students are turning to law with surprising frequency. Perhaps the large number of Judges in this State from our Church and denominational colleges has had an influence.

Our students are working with increased earnestness this year, and when we have overcome the losses because of so frequent absences during the early months of this school year, we are expecting to have very gratifying responses to our efforts.

May we in this public way thank all who have come to our aid in this crisis. Many have been doing so for many years, for an increasing number of faithful friends of this work are appearing, but may we also thank the many new friends who have recently sent in their contributions? A large number also have prom-

ised to do so and we hope they will be as prompt in doing so as possible.

The fine work done by our students in talking about our work in their home Churches is bearing rich fruit, and we are most appreciative of it. When visiting the fall meetings of the several Classes we felt their foundation work in practically every one of them.

To date \$597.96 of the \$2,000 needed on June 1st has come in. May we have the help of all of our friends in order to secure the remaining \$1,400 within the next two months? Perhaps you can give us the names of prospective friends, also students coming here for work.

Please address Clayton H. Ranck, 3601 Locust St., Philadelphia, Pa.

A LETTER FROM DR. SCHNEIDER

NORTH JAPAN COLLEGE

President's Office

Sendai, Japan, Dec. 13, 1933.

Dear Dr. Leinbach:

I have not time for a long letter, but I do want to thank you for printing that article by Mr. Holland as the first editorial (Nov. 16th). It is a great service to the cause of our Reformed work in Japan, and I deeply appreciate it, as well as all else that you are doing for the Japan work of the Church. The situation is indeed serious, and Mr. Holland's article is not too strong.

I hope you are well. We feel very sad over the departure of Dr. Bartholomew. A great void has been left. We are praying for Dr. Casselman, Dr. Rupp, and the others who are carrying the burden. I am well as yet, but the daily strain is almost too much for me. Mrs. Schneder is fairly well.

With kindest regards, yours gratefully,
D. B. Schneder

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

A delegation of about 55 persons visited the Home on Sunday afternoon, Dec. 31, from the Lenhartsville Charge, Rev. Charles W. Buffington, pastor. Rev. Mr. Buffington preached the sermon to the children.

The angel of death paid a visit to Bethany and claimed one of our assistant matrons, Mrs. Jennie Keiffer, Palmyra.

Our baby, which is 5 months old and arrived on Dec. 20, caused us considerable concern. When it arrived it weighed 10 1/4 pounds and had a very bad cold. The doctor thought he might take pneumonia, but he is now out of danger. His poor, undernourished body will require careful nursing to bring him to a Bethany standard of health.

WHY WE DREAD JANUARY 1ST

The editor of the "Michigan Christian Advocate" a little ruefully, perhaps, moralizes as follows in a December issue:

"To most people January 1st is the happy time of beginning again, when the skies are bright and the road stretches out before us with its inviting call. But January 1st, to an editor, means a lot of letters like this:

"Dear Mr. Editor: We love you most to death. The "Advocate" is the greatest paper on earth and ought to be in every home. Our pastor does not half boast it. I am very sorry indeed to have to stop such a wonderful paper, but I can get ten Sunday papers in the place of six months of the "Advocate," and I cannot now take both. I know you will not miss me half as much as I shall miss the "Advocate." Lovingly and affectionately yours."

"Of course we have put in this letter the things which the writers thought, but did not actually write. Enough of these letters would sink the ship and every one of them hurts like a poisoned arrow."

Cheer up, brother editor, there are others. Here's one that came in a few days before Christmas:

"Dear Dr. Hunter: Received your letter some time ago. I am sorry to say I have no desire to renew my subscription

for the 'Christian Intelligencer.' Due to the depression I have not preached all year, and the paper does not offer me anything of direct value. Your editorials

in connection with Peace and Prohibition differ entirely from my views on those subjects. So here it goes! Best wishes for Xmas and more power to you!"

However, the Weather Bureau reports predict clearing weather, and spring is due in three months.—*Christian Intelligencer.*

HOME AND YOUNG FOLKS

A NEW YEAR'S MEDITATION

The ringing out of the old year and the ringing in of the new is a solemn epoch to all. It means that another year is past. The records are made. The failures and successes are recorded forever. If we have not done our best we can profit by our mistakes. We should only remember them as stepping stones to higher and better things. Our memory should only hold in its chamber the pleasant things of life, and blot out all the unpleasant things. In this way we are better prepared to meet the difficulties and surmount them as they come to us in the New Year.

Besides, we should be more thankful for the past favors and blessings of life as a partial preparation to receive larger blessings in the future days. As we stand at the opening of the New Year, with all its opportunities and privileges, what shall its record be? Life, no doubt, has become more stern and complex for all of us. Are we going to say, "What's the use?" The tide may be against us, the difficulties may come thick and fast, but let us be heroes who stem the tide and with unfaltering determination surmount every obstacle. It is this that puts real fiber into our lives. Whether we have made good resolutions for the New Year or not, let this be the one pervasive purpose—that this shall be the best of all our years, regardless of our age. May we fill this world with sunshine and good cheer. May our lives be a blessing and a benediction to all.

H. A. Welker

Beaufort, N. C.

A very stout man met a very thin one. "From the looks of you," said the stout man, "there might have been a famine."

"Yeah," replied the thin man, "and from the looks of you, you might have caused it."

Mary Ann Humanizes a Ph. D.

By William C. Rittenhouse

(Copyright by the Author)

(Continued from last week)

After the professor had qualified in diving they swam up the pond. Here the professor was Mary Ann's equal. He was an excellent swimmer. Mary Ann was delighted. "You're wonderful," she declared as they swam back to the wharf. The professor again was as pleased as a little boy, and yet he had laughed at people who were pleased because people praised them.

"We'll have a great time, later on, but we must stop now. Father said twenty minutes was the limit for you for the first time," another confirmation that the psychological study of Mary Ann was a bluff.

They drew themselves up and sat upon the edge of the wharf to enjoy a sunbath. Mary Ann's toes began patting the

water. The professor watched them. They were just as pretty a set of twinkle toes as they were when he first saw them on that eventful first-night at the cabin. Why should he be so interested in Mary Ann's toes? Of all the things which could produce pleasant reactions in a man, a woman's toes certainly was the limit. He had heard of men raving over a woman's hair, or eyes, or ears, or complexion, but why, of all things ridiculously absurd, should he be interested in Mary Ann's toes?

Ah! He had it. The old law of association. If Mary Ann's toes had not so strongly attracted his attention that night he would not now be admiring her pedal extremities.

He could not be blamed for that, however. He was a mechanism, and whether the stimulus was toes or a pain in the ear, he was bound to react in a certain, unalterable manner. But suppose some stimulus should cause a reaction which would create in him an interest in Mary Ann's knees? Instantly the law of suggestion worked. He looked at her knees. They were beautiful knees, as knees go.

But the reactions were not those he had taught his class were bound to follow in such a situation. As he looked upon her innocent, smiling face, crowning her graceful body, he had a reaction which was as near to reverence as he had ever come. He knew now, most emphatically, why some of the married men in his class had, at times, challenged his declaration as to what the reactions were positively sure to be under certain conditions and in certain situations.

He was now in one of those situations and he experienced none of his declared reactions. If he had, he was not fit for Mary Ann's company.

He was thankful to the bottom of his heart that he did not have those reactions, and regretted he was so long in learning, by experience, that the attitude of mind and the source of the stimuli could produce reactions far different from those which he had taught. Yes, he had a great, profound experience; an ennobling experience, and as he walked by Mary Ann's side to the bath-houses he had a sense of exaltation.

He held Mary Ann in the highest regard. He admired her keen, intelligent mind; her cultured ways; her jolly companionship, and her simple, open, truthful spirit. Now he was admiring something else. He was beginning to adore her body. The stimuli of her body in such close proximity to his had caused most remarkable reactions in him, and, strange to say, he was pleased with them. He had no thought of getting rid of them by the way of sublimation. They were beneficial and worthy reactions and beneficial and worthy reactions should be used to the best advantage. Certainly he should follow his own instruction.

He immensely enjoyed his dinner that evening, and as Mary Ann related, to the amusement of her parents, the professor's attempts to dive, his eyes followed her with a new light and within his heart was a warmer feeling for Mary Ann. The experiences of the afternoon had opened up

for him a new world. His intense application of his time to his profession had reduced amusement to the minimum. Amusement and pleasure were taken as a necessity in the routine of his life, and women entered into his pleasures only at rare intervals, and only for short periods.

Probably he would have been chagrined to know that the young women with whom he did associate on those occasions were equally glad when the parting time came. They admired him; he was very agreeable and his dancing was graceful, but the enthusiasm he put into it was decidedly anemic. His young lady associates were not enthusiastic in viewing him as a prospective husband. One young woman voiced the opinion of all the young ladies, "What under heaven would I want with a handsome, intellectual walking stick, for a husband?" Within two weeks after marriage he wouldn't know whether he had kissed me or the cook when he returned home", which was a very accurate portrayal of the professor's state of mind at that time.

The professor tried to sleep that night, but his mind was not inclined that way for several hours. He wondered why he had not experienced those reactions he so flatly declared were bound to follow when conditions were such as those in which he found himself that afternoon.

All he could think about was the beauty and loveliness of Mary Ann's body, and the strange reactions of admiration and awe which followed his first view of her in her bathing suit. His mind began to reflect upon beauty. He emphasized, in his lectures, the tremendous value of cultivating reactions which were stimulated by beauty. Such reactions were of the utmost value in the development of the higher mechanistic man. Beauty was one of nature's ways by which man was being led onward to his salvation from the gross and sinful in the world. He had mentioned the beauty of the sunrise, the sunset, of flowers, birds, trees, sea, hills, pictures, music, poetry, literature, truth. The reactions to the beauty in these things would determine how far a man had traveled the heights toward mechanical salvation.

Beauty and truth were life. They were gods he could worship in all sincerity, but he had failed to include the beauty represented in Mary Ann's body. That was a serious mistake. The beauty of the human female body should have been the first thing mentioned, in his list of things beautiful, upon which his students should meditate and from which they should seek reactions of a worthy and beneficial nature. In his attendance upon the snappy revues he had seen much more of the undraped female form than he had seen in Mary Ann, in her limited bathing suit, and yet he had never seen physical beauty in those sirens. What he enjoyed was the graceful dancing and cheerful music. Mary Ann had enlightened him greatly.

Then his habit of asking questions caused him to think unkindly of Mary Ann. Did she forego, for almost a month, her chief sport just because she wished to go bathing first with him? Was it a great sacrifice on her part for him? Mary Ann was innocent, but—she had brains. No! He would not think unkindly of Mary Ann. She did sacrifice for him.

He felt justly proud of his reactions to beauty and he gave full credit for them to his parents. Their religious superstition was responsible for creating in him his sensitive reaction to the stimuli of beauty. From childhood they had taught him to appreciate beauty. Many times had he been admonished, "My son, 'whatsoever things are pure, lovely, of good report, think on these things.'" He had done so, and now he was thinking of beauty as presented in human form, especially that of Mary Ann's. He went to sleep with pleasant anticipations as to the next day's swim. The next day it rained.

Forbidden to read or study, he would have had a dreary time on rainy days, but Mary Ann, and a judicious use of the radio, made them very pleasant. On this day, the doctor being with them, Mary Ann left her father to entertain the professor. In their accustomed places on the enclosed porch that afternoon, the doctor and professor smoked, talked and watched the light but steady rain. The professor missed greatly his books.

"Doctor," he ventured, "why do you forbid me to read books or to write? Really, I should spend some of my time in study."

"So that you would be free to have a good time. You have forgotten how to play, and if you do not learn how to do that again you are doomed to a limited life, at least you will be old long before your time. I have met men like you before. They lived only in the world of their profession and with their books, then, broken down at 45, they came to me for help. One time a professor of mathematics in the University, was told that if he did not give more attention to his wife and children he was in for a divorce. He was dumbfounded. Why, he gave his wife everything she wanted, and provided bountifully for his children. What more could he do? His discreet friend replied, 'Keep in mind the fact that you have a wife and children.' You, Professor, do not have a wife and children, and if you keep on in the way you are going it would be a crime for you to marry. I am trying to get you straight before you break. If you do not cultivate and practice the play life your health is in danger and your years surely will be shortened. However, you can send for some of your old books. In fact, let me know what you want and I'll get them for you. From what Mary Ann told me about your strenuous swimming, yesterday, you are practically normal. I won't say normal—plus, but you are as good physically and mentally now as you ever were. I'll tell you straight, that for a long time you were in a very serious condition."

"Thanks, doctor. I have thought for some time that I still was under your observation."

"Well, you needed it." The doctor never would have said that if he had not forgotten about his little ruse to induce the professor to spend the summer with him.

As for the professor, there would be no further study of Mary Ann. He was through with that. If the doctor ever called for a report he would call his bluff. The professor also had seen enough of Mary Ann to convince him that his study of her lay along different lines, far more stimulating. He had found Mary Ann unusual, but not in the way he had expected.

During the doctor's absence the professor was beginning to look upon himself as the protector of the family. These two women were running a great risk when they were alone in the cabin. Several times, recently, in the middle of the night, he had heard someone softly prowling about the cabin. Despite his determination to inhibit his fear complex, he had strained nerves at those times, and would lie awake until almost morning keenly listening for a repetition of the sounds. His fear complex rose triumphantly one

night when he summoned sufficient courage to rise quietly and peer out of the window in an endeavor to discover the intruder and was rewarded by seeing a dark body disappear into the woods.

He was greatly alarmed. It never would do to alarm the ladies by informing them of his knowledge of an intruder prowling about the place. He would be prepared for him, should he attempt to force an entrance. He had no firearms and he had seen none in the cabin. They were defenseless.

The next day he secured a stout club and secreted it in his closet, and at night placed it within reach of his bed. Mary Ann was tremendously amused when she discovered it, one day, while dusting the closet. It was a wonderful psychiatrist. It told her the professor had a fear com-

TO STUFF OR NOT TO STUFF

To stuff, or not to stuff:
That is the question?
Whether 'tis nobler
To gormandize
And suffer indigestion,
Or take the biologic way
And end the aches
And the thousand tragic shocks
That flesh is heir to,
'Tis an amelioration
Devoutly to be wished.

Who would grunt and sweat,
Under a weary life,
Consuming ham and sausage,
Bacon and trichina worms,
Liver, lobster, livestock,
And ten million other germs,
When all around
Are luscious fruits, legumes, dates,
Honey, figs, and wholesome things,
To fill your life with joy
As when the robin sings?

Alas! false appetite makes cowards
Of us all.
As for forbidden foods
We daily sigh,
And thus our best intentions
Are oft turned all awry.

To eat aright, digest, enjoy,
And sleep like new-born babe,
This surely is worth-while;
When by such simple, biologic means
We learn to live fourscore and smile.

—Grenville Kleiser.

plex, and a big one. That was information of the highest value. She would have to subdue that fear complex. She knew the professor never could sleep well with a club by his side, every night, to remind him of his fear complex. She was amazed at the professor's poor use of his psychology. The club was associated with fear, and every time he got out his club the law of association was bound to arouse the fear complex.

If he had discovered her putting a club by her bedside every night she knew she would have received a long lecture on the danger of such a custom. She should know the mere presence of the club was a stimulus to create fear reactions. She never would overcome her fear until she got rid of her club. Surely she knew how Old Doctor Law of Association was always on the job, etc., etc. But here was a Doctor of Psychology who was not taking his own medicine, however good it might be for others. The club also told her that in some respects he was just human, like the rest of the tribe. That was a great help to Mary Ann. He still retained some human traits. There was great hope of humanizing him.

Mary Ann's opportunity to partly subdue the professor's fear complex came much sooner than she had expected, for the prowler came again the next night.

According to his custom, the professor had placed his club by the head of his bed; thought about the prowler; what he would do if he did break in, and with such pleasant thoughts went to sleep.

(To Be Continued Next Week)

A young wife, wishing to announce the birth of her first child to a friend in a distant city, sent this telegram:

"Isaiah 9: 6."

Her friend, not familiar with the Scriptures, said to her husband:

"Margaret evidently has a boy who weighs nine pounds and six ounces, but why on earth did they name him Isaiah?"

Home Education

"The Child's First School is the Family"

—Froebel

A LESSON IN APPRECIATION

Helen Searles Marsh

"What did you bring me?"

This was the greeting I received from my 8-year-old niece when I met her for the first time, upon my arrival for a visit with my sister in New England. During the 10 years I had spent as a kindergarten teacher on the Pacific coast, I had anticipated seeing the little girl who had come into my sister's home.

Before my bag was deposited, she began trying to open it, saying again, in a commanding way, "Tell me what you brought me. Didn't you bring me anything? What did you come for, if you didn't bring something for me?"

The mother apologized, "Of course Joan is glad to see you, but she expects you have brought her something pretty from the coast."

Surely I had not forgotten to bring my only niece a gift. In fact, I had many in the trunk yet to come, and had been looking forward to the pleasure of giving pretty things, books and trinkets to my sister's child. However, the situation became less and less pleasing. Joan continued teasing and hinting for specific things. I took from the hand-bag a choice illustrated book for children. Seeing the disapproval on her face when I passed her the book, I felt uncomfortable, and was about to explain that I had other gifts in my trunk, when she broke out, "Is that all you brought me? I don't want that old book," and threw it aside. Running to her mother, she cried, "Auntie didn't bring me anything but an old book."

To my surprise, the mother patted the child and told her not to cry, of course Auntie had other lovely things for her which she would get later.

I was deeply concerned by the child's conduct and my sister's attitude. I changed my mind about the gifts in the trunk. The child must be taught a lesson, even though it was not her fault that she was an ungrateful, spoiled child.

Her mother had encouraged her little daughter to hint and tease for gifts and had allowed her to think she should have whatever she wanted. It would be necessary for my sister to realize her mistake in allowing Joan to acquire such selfish habits. I knew I must help her correct them without interfering with the happiness and harmony of the home. She had seen her only daughter as about perfect, until Auntie came.

"I like that, Auntie," Joan would say of something that belonged to me. "Mother says it's going to be mine when you die." "When you get through with that gold ring, is it going to be mine?" "I've got lots of handkerchiefs, but yours are prettier. I want this one."

Never a word of appreciation. She never expressed pleasure with regard to the many, many beautiful things she pos-

sesed, but teased constantly until she got what she wanted for the moment. Never was she giving anything but always taking. The situation was getting serious. I spoke to my sister about it.

"Why shouldn't she have everything she wants? She is an only child," was the surprised reply.

But one morning, Edna, a neighbor's little girl of Joan's age, called for her to go to school with her. "I brought you these daisies, because I haven't any Auntie," she said as she came toward me. "It must be wonderful to have an Auntie come from so far, far away," she added, turning to Joan.

Her words gladdened my heart, and I was especially hopeful of the effect on my niece when I learned that Joan admired this little schoolmate. Later, I gave Edna the book Joan would not accept.

"It is a lovely book and now I have three all my own," she said.

I learned from my sister that Edna had very few things, but I found she was orderly, careful, and appreciative of what she had. The gifts I had intended for Joan, I gave to Edna, who manifested great delight and gratitude. And so it was that Joan began her first lesson. My sister noticed a change in her.

Gradually, Joan began to appreciate her Auntie's presence in the home. She had been reluctant to let even Edna share her dolls or playthings. Now she began to want to share with everyone and especially with the little girl who had won her Aunt's love because of her appreciation and unselfishness. Edna loved Joan and had never excited her jealousy.

On Joan's 9th birthday, the usual party was given, but the invitations read, "No gifts, please." It was Joan's own idea to give each little girl who came a present, instead of receiving one herself. I gave Joan a simple, inexpensive token and a card, "With love from Auntie."

"I like your card with 'love' on it, Auntie," she whispered affectionately. "I want you to love me and I'm going to be just as good as I can be."

"I wish it were possible for us to have the kindergarten introduced into every public school system in North Carolina."—E. L. Best, Superintendent, Franklin County Schools.

Every public school should have a good kindergarten. If there is none in your community, write to the National Kindergarten Association, 8 West Fortieth St., New York City, for advice and free leaflets.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

CHRISTIAN EDUCATION

Text, Matthew 11:29, "Learn of Me."

A few years ago George Albert Coe wrote a book of three hundred pages on "What Is Christian Education?" This is one of the great questions of the day. Some years ago men had a great deal to say about Religious Education, but they soon saw that an education might be religious without being Christian. There are many religions in the world but there is only one Christian religion. It seems that much of our modern public education is getting farther and farther away from Christianity. It is true, however, that in some states in our country Christian teaching is recognized and honored. North Dakota and Oregon give high school credits for Bible study, a syllabus having been prepared for this purpose by the state board. This is also done in Alabama and Colorado in many high schools, in Idaho by the State Normal and some high schools, and in Delaware by the state su-

perintendent and many teachers. In Virginia and Missouri plans have been worked out for state-wide credits and in Missouri for a course of Old Testament stories for primary work. In West Virginia the state department encourages giving such credits and requires examination on the Bible in its reading circle list for teachers, while the Iowa State Teachers' Association has recommended that the Bible be put in the schools as a textbook.

The Greeks gave the world the best thoughts outside of Christianity. Their culture seems the best the world could produce without the help of the Bible; but how much did their education do for the world? Jesus gathered together a few unlearned men and taught them. Through the influence of these men and their brief writings, with new ideals and new morals, the heathen Roman empire became Christian. And wherever they have gone these truths and teachings have transformed men and women and have brought about a new society.

Christian education is the only hope of our nation. If the public schools cannot give this education, and many believe that it is not within their province to do so, then the Church must attend to it. Much progress has been made along these lines within recent years, and more elaborate plans are being made for future work in this direction. Many Daily Vacation Bible Schools are being held during a part of the summer months while the public schools are closed, and they are accomplishing a great deal of good.

Efforts are also being made to introduce methods of better and more extensive training in Christian Education by supplementing the work done by the Sunday School on the Lord's Day so as to engage in some weekday religious instruction, a Christian Education. In some communities a great deal is being done along these lines, while in others it is still in an experimental stage. It is hoped that much progress may be made in this direction as parents, teachers, and ministers become more thoroughly convinced of its importance.

The best way to solve the problem of Christian Education is the way in which all great problems ought to be approached, from the small end. Many great problems stagger us when we look at them in the large, but by approaching them from the small end we are usually able to proceed to their final solution.

The mother is the child's first teacher, and if she is a Christian the child's Christian Education begins as soon as it is born. Before children ever make important contacts with others or come under the instruction of others, the seeds of many of their thoughts and beliefs, and their inclination and habits are already sown. Fortunate indeed is the child who has a Christian mother for its first teacher. The influence of those early formative years will go far toward determining what the future life and character will be. A mother ought to be willing to make the greatest sacrifices necessary, if the giving up of personal pastimes and social pleasures may be called sacrifices, in order to exert the best possible influence upon the life of the young child. She will be repaid with compound interest for any investment she makes along this line.

When Jesus said, "Take My yoke upon you, and learn of Me," He gave expression to one of the greatest principles of Christian Education that was ever uttered. The disciples who were yoked up with Him learned not only what He taught with His lips but also what He taught by His life. He gave them many valuable lessons of Christian education by His teaching, but His character also impressed itself upon them that they sought to imitate Him in their later ministry.

Jesus worked in the carpenter shop at Nazareth, and doubtless made many yokes during that period of His life. A yoke is not a burden, but a help to draw or carry

a burden. We may be sure that Jesus took care to make His yokes fit as well as possible.

It is interesting to know how they taught a young ox to bear the yoke. They selected a steady, well-trained ox for one-half of the yoke, and they put the other half of the yoke on the neck of the young beast. At first, when the young ox felt the pressure on its neck, it began to rear and plunge. It even tried to lie down. It kicked out wildly behind, but the driver had a long iron-tipped stick called a goad and it pricked itself badly. All this time the older ox was going steadily and meekly along, and when the young beast found that by rebelling it was only hurting itself, it soon fell into step with its companion, having learned that the yoke was not meant to hurt it but to help it.

When a mother or a teacher yokes herself with the child or the pupil, she will be able to exert an influence for good upon the young life and will train it to solve life's problems and to perform its tasks. If a good foundation is laid in the home, the child will not be in great danger of being led astray by companions or of being unduly influenced by its studies at school.

Happy is the pupil who is under the care and instruction of Christian teachers. Though they may not teach the Christian religion in the school curriculum, they will influence the pupil greatly by the example of a Christian life and character. The teachers who seek to put doubts into the minds of their pupils, or to undermine their Christian faith, will have much to answer for before God at the day of judgment.

If the Church and the Church School will do their part in giving the children and young people the fundamental principles of a Christian Education to supplement their public school lessons, they will have an excellent foundation upon which to build the superstructure of a higher education, if they are so fortunate as to go to college or the university or a professional school, and will be well equipped to take their places in the Church and in the world.

The great Teacher Himself wants to help continually and those who heed His invitation, "Learn of Me," will have a truly Christian Education, and will advance in the school of life until they are promoted into the great school of eternity.

The class had been instructed to write an essay on winter. One child's attempt read as follows: "In winter it is very cold. Many old people die in winter, and many birds also go to a warmer climate."—Selected.

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1. Auburn—burn—urn
2. Alone—lone—one
3. Charmed—harmed—armed
4. Boiled—oiled—led—Ed
5. Estate—State—ate
6. Stall—tall—all
7. Craft—raft—aft

WORD SANDWICHES, No. 15

(Insert 5 Letter Words)

1. P—S. Insert to elevate and get words of laudation.
2. D—S. Insert an inland stream and get the men who control the team.
3. P—D. Insert to rent a property and get to be satisfied.
4. S—S. Insert stigma or hatred and get a class of elements whose symbol is "Na."
5. F—S. Insert one who is below and get the beautiful children of the garden.
6. G—S. Insert the name of one of Tennyson's characters and get the name of cultivated plots.
7. C—S. Insert to go into and get the middle point of circles.

—A. M. S.

The Family Altar

By the Rev. Alfred Grether
Defiance, Ohio

HELP FOR WEEK OF JANUARY 15-21

Memory Verse: "Repent ye, for the kingdom of heaven is at hand." Matt. 4:17.

Memory Hymn: "Dear Father, to Thy Mercy Seat." 312 in Hymnal of Reformed Church.

Monday—Jesus Retires to Galilee
Matt. 4:12-17

What drew Jesus to Galilee? He realized that because of the prophecy concerning the tribes of Zebulon and Naphtali it was proper for Him to begin His public ministry in that region. Besides, owing to Capernaum's central location, it's vital touch with commerce, the passing of caravans and the dense population about the lake it was the most advantageous point for His preaching and teaching. He, like His forerunner, called His hearers to repent; but He also demanded faith, "readiness to believe from the heart the truths He came to teach." Those who accepted His words were received by Him and rejoiced in the heavenly Light that dispelled the darkness of their souls.

Prayer: Dear Savior, as Thou didst visit the throngs of Galilee and beam upon them as the divine light of truth and life, so do Thou by Thy Spirit move among the masses today and cause them to see in Thee the light that points them to God. Amen.

Tuesday—Jesus Calls the Four
Matt. 4:18-25

To carry on His work during and after His bodily presence on earth Jesus needed disciples. It is interesting to note how He chose these and whom He chose. His call to the four was direct and unconditional; and they heeded it literally because it was irresistible. It is true that He chose and prepared plain fishermen to go forth and call kings into His kingdom and not the reverse, which might not have worked as well; yet it is also true that these men were not of the rabble. Simple as they were they had depth and caliber and also dispositions that, once they were

THE PASTOR SAYS:

It would be a good thing sometimes, to give those persons who know all about running a Church a chance to do so.

—Now and Then.

redeemed unto God, were well fitted for their work. Of this they gave good proof.

Prayer:

"Jesus calls us: By Thy mercies, Savior, make us hear Thy call; Give our hearts to Thine obedience, Serve and love Thee best of all." Amen.

Wednesday—A New Teaching

Mark 1:21-28

Many of the teachings to which the people held were so false or musty that they served no purpose but to disappoint and pervert the masses. Their religious leaders were blind leaders of the blind. But when Jesus lifted up His voice in the synagogue, they were at once impressed with the authority of His words, so different from what they had been accustomed to hear. And when He in their presence healed the man possessed of an unclean spirit, their impression of the new teacher and His power with God was so deepened that they, like the woman at Jacob's well, sounded a general call for others to give heed to Him.

Prayer: Dear Savior, grant that Thy servants may preach the Gospel with such inspiration and power that the masses shall be aroused and seek after God. Hasten the time when all shall know Thee. Amen.

Thursday—Teaching, Preaching, Healing

Mark 1:29-39

When one reads today's title and the accompanying Scripture he is deeply impressed with the needs of the afflicted human race and Christ's power and eagerness to help and heal. Perhaps no passage in the Bible more clearly sets forth why it was necessary for Christ to come to earth and what His coming means for the restoration of erring, fallen humanity than this one. Mark's description of the scene at the door at eventide impresses itself indelibly upon our minds and begets the wish that all the needy of the wide world might come under the sound of the Savior's voice and experience His body and soul healing touch.

Prayer: O Lord, behold how many in our day are enshrouded in darkness and afflicted in body and soul! Have pity on

them and quicken Thy Church for better and more effective service to the lost and suffering multitudes. Amen.

Friday—Israel's Repentance

Judges 10:6-16

The history of Israel in the time of the Judges is largely one of alternating faith and apostacy, victory and servitude. From the study of the book, and especially of this passage, one learns how closely related loyalty and disloyalty were to their changeable condition and standing as a people. When they obeyed God they were blessed; when they disobeyed they were cursed and enslaved. It was hard for them to learn that true repentance, as a little girl said, consists of being "sorry enough to quit." Yet, how much like them are the highly civilized nations of our day!

Prayer:

"When error smites with blindness, Enslaves and leads astray, Do Thou in loving-kindness Proclaim Thy gospel day, Till all the tribes and races That dwell in this fair land, Adorned with Christian graces Within Thy courts shall stand." Amen.

Saturday—Penitence Rewarded

Ezek. 18:25-32

In Hebrews we read that God is a rewarder of them that diligently seek Him. This He is at all times unchangeably. When sinners in true repentance turn to Him, they find that His face is turned toward them and that He is ready to "welcome, pardon, cleanse, relieve." To Israel God promised to give a new heart and a new spirit. This was not in contradiction to the command of verse thirty-one that they should themselves make a new heart and a new spirit. What He urged upon them was co-operation and that they should not slight the offer of His grace and power but should break with their old ways and yield themselves fully to Him. In case of failure they had nothing but death to look for.

Prayer:

"Have Thine own way, Lord! Have Thine own way!
Hold o'er my being absolute sway!
Fill with Thy Spirit till all shall see
Christ only, always, Living in me!" Amen.

Sunday—The Spirit of Jehovah

Isaiah 61:1-9

In the synagogue at Nazareth Christ turned to this passage and said, when He had read it, "Today is this Scripture fulfilled in your ears." By this we are assured that the prophecy of the anointing

MARY OF NAZARETH

By MARY BORDEN

Price \$2.50

Because of the pietistic sentimentality that has too often passed for biography in the past few years, we wish to exonerate MARY OF NAZARETH, by Mary Borden, and reveal the remarkable strength, the unbiased attitude of this stirring biography, which to quote Charles Francis Potter, "brings Mary down from the stained glass windows and makes of her a Mother."

S. Parkes Cadman wrote, "I shall certainly spread the knowledge of it wherever I can."

When a copy of the book was sent to John Haynes Holmes of THE COMMUNITY CHURCH, N. Y. C., he replied, in part: "I came to the volume with sharp prejudice but quickly discovered my mistake and read and reviewed the book with great enthusiasm. It is a beautiful piece of work."

Russell Henry Stafford of OLD SOUTH CHURCH, Boston, remarked: "A beautiful book, interpreting reverently, yet with convincing realism, the soul of a mother."

From all creeds, and religions, letters of this sort are coming. These people have thanked Mary Borden for such a thrilling biography of a woman and a mother.

No book can receive such cosmopolitan praise and not merit it.

with God's Spirit for the reclamation of the fallen and down trodden applies to Him, as Messiah. The promised blessings are for all who submit to His gentle reign. By faith they are partakers of the Lord's anointing, and in the possession of this gift they are unspeakably blessed. To them He daily gives "beauty for ashes, the oil of joy for mourning and a garment of praise for a spirit of heaviness."

Prayer:

"Now while we wait, fill us with power, Thy quickening grace bestow: fit us to do Thy will."

Our souls revive this hallowed hour, Help us as servants true our calling to fulfill." Amen.

The girl was about to be introduced to an old flame, who had turned her down, and decided to "high hat" him.

"Sorry," she murmured, "I didn't get your name."

"I know you didn't," replied the ex-boy friend, "but you certainly tried hard enough."

Children's Corner

By Alliene De Chant Seltzer

One of the happiest boys in our Calvary Church, here in Bethlehem, is Kenneth Eckert. And why? Well, you see, he's our "Reformed Church Messenger" carrier, and every Friday after school, and on Saturday morning, he delivers our corner and all the

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"If there isn't a 'Messenger' carrier in your Church, BE ONE YOURSELF!" greetings to all my boys and girls who want our Church paper read from kiver to kiver by Reformed Church folks every where. That will be a fine way to begin the New Year, won't it? And of course you know that the "Messenger" goes 'round the world, for our missionaries in Japan, in China, and in Iraq read it truly from "kiver to kiver," and wish for more!

who was killed last month in an automobile accident.

Unemployment is increasing faster now than at any time since January, President Wm. Green of the American Federation of Labor reported Dec. 28, appealing at the same time against a slackening of efforts toward recovery.

An increase of about 10 per cent in the volume of production and trade for 1933 over 1932 is indicated in a preliminary estimate made public Dec. 29 by the Federal Reserve agent at New York.

Dr. Henry C. Sherman, Professor of Chemistry in Columbia University, and internationally known for his research and discoveries in vitamins, has been chosen for the William H. Nichols Medal for 1934. This medal was established in 1902 for the purpose of stimulating original research in chemistry.

Rumania's recently named Premier, Ion G. Duca, leader of the Liberal Party, was assassinated Dec. 29. Three youths are held for the crime.

As a result of a protest by the Catholic Church, the Hitler government has consented to modify the law under which some 400,000 German men and women were to be sterilized after it became effective Jan. 1.

Back to earth after nearly ten days in the skies, Frances Marsalis and Helen Richey laid claim Dec. 30 to a new woman's refueling endurance flight record of 9 days, 21 hours and 42 minutes at Miami. Mrs. Marsalis is a resident of Long Island and Miss Richey from Pittsburgh.

President Roosevelt Dec. 30 appointed Grenville T. Emmet, of New York, Minister to the Netherlands.

Ten persons died in a blazing crash of a British airplane in a Belgian fog near Ghent, Dec. 30.

King George of England bestowed almost 1,000 titles, orders and decorations upon a selected list of his subjects, Jan. 1.

The second Soviet Five Year Plan gives special attention to transportation. They will rebuild their railroad system on the American plan. The reconstruction of

NEWS OF THE WEEK
Mrs. Henry W. Elson

A total of 1,620,000 letters and 220,000 telegrams have been received at the White House since March 4. President Roosevelt's daily mail averages 18,000 letters.

44 per cent of homes owned by farmers were shown by the Bureau of Census figures Dec. 26 to be worth less than \$1,000 and only about 4 per cent were valued at more than \$5,000.

The American Economic Association and 13 allied organizations opened their three-day joint convention at Phila., Dec. 27.

Dr. Archer Butler Hulbert, Professor of American History at Colorado College, and widely known as an author, historian and advocate of good roads, died Dec. 24 at Colorado Springs. Probably the best known of Dr. Hulbert's works is "Forty-Niners," which was awarded the \$5,000 "Atlantic Monthly" prize in 1931.

King Prajadhipok and Queen Rambai Barnai of Siam plan to return soon to the United States where the King will undergo another eye operation. They have been invited to be guests of President Roosevelt and Mrs. Roosevelt while in this country.

Anatoli Lunacharsky, 58, former Soviet Commissar of Public Education and one of the chief exponents and founders of present-day Communism, died Dec. 26 at Mentone, France.

The speech of President Roosevelt is an example of the best "American English" spoken in this country, is the opinion of educators attending the 18th annual convention of the National Association of Teachers of Speech, which opened Dec. 27 in New York. The quality of his voice was also praised.

According to a recent report the net earnings of 52 railroads were up 21.6 per cent in November.

A proposal to be made at Geneva states that France is willing to destroy half her bombing planes immediately, if other nations do likewise, as a sign of her will to international peace.

Discovery of a map believed to have been drawn in the time of Marco Polo and outlining the thirteenth century expedition of the Venetian explorer into Asia was revealed to members of the American Geographers' Association by Lawrence Martin, chief of the division of maps of the Congressional Library.

Major Gen. Edward L. King, Commander of the 4th Corps Area, died suddenly at Atlanta, Ga., Dec. 27.

A dinner commemorating the 77th anniversary of Woodrow Wilson's birth was held in Washington Dec. 28. President Roosevelt made the address in which he said the definite policy of the United States from now on is one opposed to armed intervention. He praised the work of the League of Nations and blamed politicians for the handicaps besetting it. He does not contemplate membership in it. A better state of feeling among the neighbor nations of North and Central and South America exists today, he said, than at any time within a generation.

Organized labor and its friends were called upon Dec. 28 by President William Green of the American Federation of Labor to make effective the declaration of the convention of the federation held at Washington last October for a boycott against German-made goods and German service.

Mrs. Marian W. Clarke of Fraser, N. Y., was elected Dec. 28, Representative from the 34th Congressional District to succeed her husband, John D. Clarke, Republican,

thousands of miles of tracks will entail huge outlay.

Prime Minister MacDonald of Great Britain, in a New Year's message Dec. 31, said his country was on the road to recovery.

Re-employment of 4,000,000 workers, with reduction in hours of work and rises in basic rates of pay for fully five times that number in factories, stores and mines was set forth by the National Recovery Administration Dec. 31 as justification for the first six months of its existence.

The site of the first night take-off Charles A. Lindbergh made is to be marked by a monument near Lake Village, Ark. Colonel Lindbergh, on a tour in an insignificant-looking plane, decided there to try his skill at night flying. The monument will cost \$2,308, the funds to be furnished by the Civil Works Administration.

Dr. R. L. Kahn of the University of Michigan, received the award of \$1,000 for 1933 given by the American Association for the Advancement of Science.

Jacob Wassermann, the novelist, died at Vienna Jan. 1. His novels on social maladjustments brought him world fame, but the displeasure of Prussian Nazis.

Deaths were stimated from 29 upwards in the recent floods near Los Angeles and hundreds were hurt as waters from the downpour rush from the denuded hills.

London's New Year's Day was darkened by one of the worst fogs in years. It caused six deaths and many injuries and seriously crippled all forms of transportation.

Columbia University football team won from Stanford University in the Rose Bowl at Pasadena, Calif., Jan. 1. The score was 7-0.

Secretary Woodin has resigned from the Cabinet and Henry Morgenthau, Jr., Acting Secretary, was sworn in Jan. 1 as head of the Treasury. Mr. Woodin's resignation was tendered Dec. 13 on the grounds of continued illness.

Fiorello H. La Guardia, former Congressman, took over the control of the city government of New York, Jan. 1.



Dr. John M. G. Darms, Secretary

And still another chapter this week—East Market Street, Akron, Ohio, the Rev. E. D. Fager, pastor. We welcome this second chapter in Akron into our growing fellowship. The League now has a strong nucleus in this great industrial and Reformed city and the men of Akron will soon make their leadership felt in other ways and through widening contacts.

We begin our studies of the New Year with the topic: "The Life of Faith." This was worked out most interestingly by the Rev. David Dunn of Harrisburg, Pa., a pastor who has a chapter of the League in his own Church. This Socratic method of approaching this important topic will keep the interest of our laymen alive throughout the evening session. The material has been sent out Dec. 19.

Send for the brief installation service for officers of the chapter and use this at the beginning of the new year. This has been written up by President Omwake of Ursinus College, who knows men and who champions the League wherever opportunity presents itself.

1934 is going to be a big year for our League. Why not double up the number of chapters and begin in January with doubling up our own membership in the existing chapters.

Some men's associations are getting ready to join the League. One of these has but one hesitation, that of losing its identity. Why, their identity is going to be MORE MARKED and they are going to project their life and service out into the denomination and thus develop greater strength for themselves and prove a larger blessing. An attorney writes: At our next meeting I am submitting a resolution to amend our constitution and apply for a charter of the League. That's a step in the right direction. Come along, ye men's clubs.

CHURCHMEN'S LEAGUE NEWS

Ohio Synod's Committee on the Reformed Churchmen's League had a meeting in Conoton, Nov. 15. The following were present: Revs. R. W. Blemker, D.D., R. Pierce Beaver, R. R. Elliker, and John Sommerlatte. The President of Synod, M. E. Beck, was also present, and W. F. Kissel. Last but not least, we had the presence of the Executive Secretary, Dr. J. M. G. Darms.

This was the first meeting of the committee. The situation of organized men's work in Ohio was thoroughly discussed and plans were made for its further development. In order to secure the present status in the various Churches and Classes, a questionnaire is being sent to all pastors. Synod's committee will establish direct contact with all Classical committees on Men's Work, and the results of the questionnaires will be turned over to them so that they may be able to proceed in meeting the desires of the Churches. Classical conferences as held in several Classes are deemed very valuable and are to be encouraged.

At present there are 7 local chapters connected with the Churchmen's League, 5 of which are in East Ohio Classis, and 2 in Northeast Ohio. East Ohio Classis has also organized a Classical Chapter which is functioning in arranging for men's conferences and endeavoring to organize more local chapters where desirable.

Synod's Committee believes that organized Men's Work has a great future. The need is evident, and it is believed that the men will find the League the proper type of organization. It is hoped that pastors will co-operate earnestly with the men of their Churches, as also with the committees of Classes and Synod. The least a pastor can do just now is to fill in and return the questionnaire of Synod's Committee.

Thanking you,

R. W. Blemker



Helen Ammerman Brown, Editor
Selinsgrove, Pa.

Do You Know that "Last year in Tokyo, Japan, on the **World Day of Prayer** there were 3 or 4 hundred keen Christian women met in earnest prayer from 9 A. M. till 4 P. M.?" It was an inspiration and privilege to be there" (Miss Shaw, Tokyo). Plans for this year are under way in the same city with only \$15 at hand. The committee members agreed to raise \$50 among themselves to arouse interest and meetings by sending a program and explanation of the World Day of Prayer Movement to every woman's Christian organization in every Church, and 2,000 messages will be mailed. Last year in Pennsylvania in a town where this day was being held for the first time, one of the committee volunteered to pay for the programs. **What Are You Doing?**

In the Mountville Church, Rev. J. Wm. Zehring, pastor, a very fitting T. O. service was held. The W. M. S. and G. M. G. and M. B. were represented in the program. Mrs. J. F. Bucher, Lancaster, missionary to China, as guest speaker, gave two addresses—one to the young people and the other to the older ones. A **Christmas Party** was given to the mission band in this Church by the leaders, Mrs. Zehring and Mrs. Seitz. There are 36 members in the band. The pastor and W. M. S. officers were special guests. The Christmas story, carols, appropriate games and piano-violin music constituted a pleasant evening when Santa arrived and distributed small paper baskets filled with candy, popcorn and oranges.

A **Banquet** was given Dec. 27 by the W. M. S. of St. Paul's Church, Lancaster, to the G. M. G. It was served by a committee of young men in the congregation, and was a real success. Mrs. Sayers presided as toastmaster. The function was begun with prayer by the pastor, Rev. T. A. Alsopach, D.D. Carols, solos, a reading entitled "The Legend of the Christmas Tree" and instrumental music kept the program peppy and delightful. The mysterious daughters and mothers (W. M. S.) who exchanged courtesies during the year were revealed, and new ones chosen for 1934. Greetings from the W. M. S. to the 90 persons present were extended by Mrs. Hershey, president. Greetings from the mothers came from the pastor's wife. Response to the greetings was made in behalf of the daughters by the guild president, Miss Sayers. Miss Druckenrod of the Convent U. B. Church, gave the address of the evening. Based on Mark 6: 30-34, the message contained deep religious content.

RECENT HAPPENINGS AT CATAWBA COLLEGE

The Autumn Home Coming-Campus Day was, as always, abounding in color and full of college spirit. The four classes of the College, arrayed in apparel as gorgeous as it was original, entertained the large audience in the morning with a parade, songs, and stunts in which the NRA was largely featured in various ways and forms. In the evening, each class put on a skit which carried out further the same idea presented in the forenoon on the campus. At noon, a genuine Southern barbecue was enjoyed by all. A loving cup, for which all the classes competed, was awarded to the Junior Class for superiority in originality and in presentation. In the afternoon, on the football field, the Catawba Indians gave the boys from Western Carolina Teachers' College a trouncing to the tune of 40-0.

The Blue Masque, on the evening of Nov. 7, presented Martin Flavin's "Children of the Moon," to a crowded auditorium. Mrs. John C. Busby is the talented director of dramatics, and in this production presented what was one of the best performances ever given by Catawba's Dramatic Association.

Dr. Milton L. Braun, professor of astronomy, received from Dr. Charles P. Oliver, director of the American Meteor Society at the University of Pennsylvania, a letter of commendation concerning the work of the Catawba students in their observation of Leonid Meteors. The letter in part reads: "Altogether, you have sent in one of the most satisfactory reports received, and I am particularly glad to have another such good one from the South."

Professors Jenkins, Cleaver, and Rice attended the annual meeting of modern language teachers of the South Atlantic States. Dr. Jenkins, head of the English Department, read a paper on "News from Munster," and Professor Cleaver addressed the meeting on "The Musician as Portrayed by Herman Hesse." Professor Cleaver was elected secretary of the German section of the Association.

Thanksgiving Day was the center of

many interesting activities in and about the College. The Catawba Indians met the Lenoir-Rhyne Bears in their annual tussle on the gridiron, at Hickory. The fight was indeed furious but so evenly matched that a scoreless tie was the result. The annual turkey dinner was given the following evening. Here Catawba footballers, professors, students, graduates, and guests joined heartily in a most enjoyable feast. Addresses were made by President Omwake, Dr. Theodore Herman, "Uncle Charley" Moran, Dr. D. E. Faust, and Mr. Edgar Whitener. Bob Pearson was elected captain of the football team for 1934. Football letters were awarded, and the Capitol Theater Trophy was presented to Harold Vaniesky, a New Jersey student, as exemplifying to a high degree

playing ability, scholarship, and character.

Professor Arthur Rich, head of the Music Department, assisted by Miss Helen Wall, on the evening of Dec. 2, gave a piano recital in which very exceptional musical ability was displayed. The principal numbers on the program were: "Les Preludes," of Liszt; "Carnaval," by Schumann; Tschaikowsky's "Concerto," in B flat minor.

President Howard R. Omwake, representing Catawba College, attended the annual meeting of the Southern Association of Secondary Schools and Colleges, held Dec. 5-8, at Nashville, Tenn. Dr. Omwake presented his report of Catawba College and also served on some committees of the Association. —Allen K. Faust

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Third Sunday after Epiphany

Jan. 21, 1934

The Threefold Ministry of Jesus

Golden Text: Repent ye; for the kingdom of heaven is at hand. Matthew 4:17.

Lesson Outline: 1. The Ministry. 2. The Man.

Baptism and temptation led Jesus to the threshold of His public ministry. Then, after a brief interval of unknown duration, came the beginning of His redemptive career.

It took place in Capernaum, a town larger than Nazareth and more strategically located. That, doubtless, was the main reason for this change of residence from a rural village to the populous center of Galilean life. Moreover, the people of Nazareth manifested the proverbial blindness of men to the greatness of native sons and neighbors. The Master's sermon in the synagogue led to a hostile demonstration against the "carpenter's son" (Luke 4: 16-30). Familiarity bred contempt, as, so easily, it still does.

Thus, Jesus made thriving, bustling Capernaum the capital, as it were, of the spiritual kingdom He sought to establish in the hearts of men. Not Jerusalem, the home of scholars and the seat of the Jewish aristocracy, but this habitation of farmers and fisher-folk. Full well our Lord knew that it is more difficult, somehow, for the rich and learned to find God's Kingdom, than for the poor and lowly. So He unfurled His royal standard in the thickly populated region bordering on the Sea of Galilee.

This early Galilean ministry, lasting several months, is reported by the three Synoptists. But their accounts contain only typical fragments of the Master's work, not a minute and complete record of His many labors. How eagerly we would welcome a complete biography of Jesus. So many of our questions about His life and work remain unanswered because of the fragmentary record. But would the possession of a full and detailed biography really enable us to know Jesus better? After all, we know Him better than any person that ever trod the earth; better than we know those nearest and dearest to us. Our ignorance concerns the externalities of His matchless life, which do not greatly matter. They do not affect the inner life of Jesus, His Spirit and character. That shines through every line of our record, even as it shone through the garment of His body, with a reality and sincerity that will not let us go.

Our present lesson sums up one of the

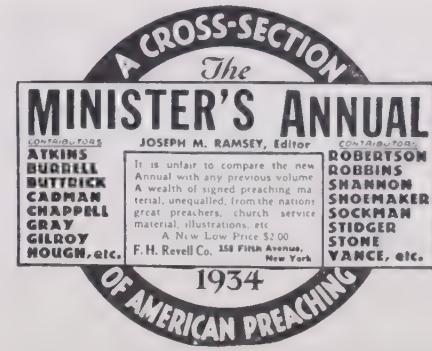
evangelistic tours of Jesus through Galilee, and it portrays the characteristic features of these journeys—teaching, preaching, healing (4:23). To Matthew, writing as a Jew for the Jews, this gracious ministry meant the fulfilment of an ancient prophecy. Many centuries ago, Isaiah had promised help and deliverance to a nation afflicted by the Assyrian invasion (Isaiah 8:11). Thus Jesus had come into the land of "Zebulon and Naphtali," bringing light and life to a people in darkness and death (4:14, 15).

Our lesson, then, gives us a bird's-eye view of Jesus' career, as reported by the three synoptic Gospels. We see Him teaching, preaching, and healing. We find Him working in synagogues and in homes, in crowded city streets and in dusty country lanes. So He lived, loved, and labored, that men might come to God in repentance and faith. His hours were crowded with beneficent ministrations. And at night, or "in the morning, a great while before day," we find Him engaged in prayer. That was the source whence Jesus drew His wisdom as a teacher and preacher, His strength to heal and His power to save. "And there followed Him great multitudes" (4:25). Many of them soon fell away. But there were a few men who "left all," and followed Jesus (4:19-22). They were the charter members of God's Kingdom, and the nucleus of the Church of Christ.

I. The Ministry. The work of Jesus was threefold; but only in form and method, not in substance. His one aim was to save men from sin. If we speak of His teaching, preaching, and healing, we merely bring out that the whole of man, his mind, soul, and body, was the object of this redemption.

Teaching and preaching occupied much of the Master's time. More than fifty times He is called "Rabbi," that is teacher, in our records. The Father had sent Him to proclaim the glad tidings of the Kingdom. That was His primary task. All else was secondary and derivative. So it must still be. Teaching and preaching must ever come first in the manifold ministries of the Church. And the twain are one in their purpose and aim. How foolish is the controversy, now happily subsiding, about teaching and preaching. Can religion be taught, or must it be caught? It cannot be taught as men teach mathematics, nor can it be caught as we catch some contagious fever. But both teaching and preaching have their place and power in propagating the gospel of Christ. They differ only in method. One of the most hopeful signs of our times is the growing recognition of the teaching function of the Church, especially in respect to childhood and youth.

The people were amazed at the teaching of Jesus, "for He taught them as one



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that had authority, and not as the scribes." The scribes were the official expounders of the Mosaic laws and ceremonies. Never was teaching drier and duller than theirs. But Jesus swept aside their petty precepts. He proclaimed spiritual principles that are eternally valid. His teaching stood the supreme test of reality. It rang true to life. The scribes were cisterns filled with stagnant water. Jesus was like a living spring. He quenched the thirst of the soul for God.

The lapse of centuries has not diminished the authority of Jesus. Time has given His teachings added force. Experience has confirmed it. Millions have tested and tried His gospel message, in life and death, and none has ever found it wanting in power. It is today shedding its benign radiance upon our dark and troubled world. In its light alone, countless numbers are finding strength for life, joy in sorrow, patience in suffering, and hope in death.

What sane man today would call Jesus' proclamation of the Kingdom of God a figment of the imagination? The total experience of mankind proves that no other kingdom can meet the needs of men or satisfy their desires. It is God's Kingdom or chaos. There is no other alternative. And the future belongs to God, and to the Christ who revealed Him.

Jesus was also a great healer. "They

brought unto Him all that were sick, and He healed them" (4:24). Palestine, in His time, was sorely smitten with many diseases. Mental and physical maladies abounded, and medical science was quite unknown. The Lord was moved with compassion by this intolerable burden of woe and misery. And He responded frequently to the appeal for physical healing. His power over disease, especially mental ailments, forms an authentic part of the earliest Christian tradition. Who, that has felt the spell of this mighty creative personality, can doubt His healing power over diseased bodies and afflicted minds? It was the least of His spiritual endowments. Lesser men than Jesus still exercise soul power.

But we must not exaggerate the significance of Jesus' ministry of healing. Physical cures were only an incidental feature of His redemptive work. Bodily healing was the least of the gifts Christ gave to men. If that was all the people wanted, He refused to bestow it (Mark 1:37-39).

We do not possess the personal power of Christ to heal diseases. But He has given us His Spirit of compassion with human suffering. In the power of that spirit men are today doing those "greater works" of love, even as He promised. At home and abroad, Jesus' ministry of healing is carried forward by men and in institutions which are the fruit of His gospel. In mission lands, especially, devoted men and women are practicing this blessed ministry of love.

Yet, with it all, despite prayer and medical skill, sickness and suffering abide. But the Master enters our homes and hearts, as of old in Capernaum, and His gracious presence means more to sufferers than medicine. He helps and heals the spirit, even though He does not cure the body. His gospel has given a new meaning to suffering. It makes us patient and trustful in adversity. Even death itself He has transfigured with the radiance of His love. Without Him, men may be able to bear with Stoic resignation what fate decrees, but only His gospel enables them "to rejoice always," even in tribulation and death.

Mark adds one important item to the story of the beginning of Christ's ministry. "In the morning, a great while before day, He rose up, and went out into a desert place, and there He prayed" (1:35). Thus, day by day, He renewed His strength by personal communion with the divine source of life and truth. How much more do our paltry stores of spiritual power need that daily renewal. Only the men who truly walk with God can have a share in Jesus' redemptive ministry among men, by teaching and preaching His gospel, and by giving and living His love.

II. The Man. Greater, even, than His work, so humble in its beginnings, was the worker Himself. There was a majesty about the personality of Jesus that baffles our description, even as it defies our analysis. It laid its potent spell upon some of the men who knew Him in the flesh. Thus we learn of four fishermen who "straightway left the nets and followed Him" (4:19, 20).

Like John the Baptist, Jesus called men to repentance. But, unlike His great forerunner, He urged them to repent in order to become members of God's Kingdom of love; not in order to escape the wrath of an avenging Judge. Out of their selfishness and sin, Jesus summoned men to filial obedience and to fraternal love.

These four fishermen had been disciples of John, before they knew Jesus. But they had remained fishermen. Then the Master flashed into their lives, and, lo, they became fishers of men. Jesus, first, made them new and true men, and, then, He made them fishers of other men. Gradually, slowly, this transformation was wrought. It began at the Jordan (John 1:35-51), and, months later, it culminated at the seaside, in the final summons,

"Come ye after Me." It started with admiration. It ended in adoration and consecration.

Thus it has been through the ages. The call and the response of these four earliest disciples typifies the redemptive work of Christ. What He began in the flesh, He has continued to do by His Spirit. He has redeemed men from sin. He has given them access to a Father, who is more than their Creator and Judge Eternal. He is their Friend and Companion.

The Church is the spiritual descendant of the four men who had been made new creatures by Christ. It exists for the purpose of continuing and extending the work of Jesus. It does that by the proclamation of His gospel, in words of truth and in lives of love.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

January 21: Getting Along With Others

Romans 12:3, 9, 10

The finest art is the art of living together. There are few people who have thoroughly mastered it. Many people can't get along with themselves, much less with others. Man is by nature a social creature. "It is not good for man to be alone" is written in the early annals of the human race. No man can attain his best by living in solitude. Therefore, men began to live in families, in tribes, in communities, in cities, in nations. Perhaps they thus first grouped themselves for the purpose of defense against their foes, then for the development of their social, cultural and economic life. Man has been called a "fighting animal." The instincts of the lower creation have always been asserting themselves and therefore we find that primitive man kept up a constant feud between clan and clan, tribe and tribe, and the more modern man a perpetual strife of competition and controversy with others. While the interests of people seem common enough the fact of the matter is that folks are clashing at every turn in life. The history of the world seems but a long series of wars and conflicts, and wars are always the result of misunderstanding and the inability to get along with others. If we would once learn the gentle art of getting along with others many of our worst problems in life would be solved.

Now, the primary reason why folks don't get along with others is selfishness. This is the root evil in the world. If we could banish selfishness everything else could be readily adjusted. As long as people seek their own, so long they will find it difficult, if not impossible, to get along with others. The selfish man will exploit others, will take advantage of them, will deceive them, will suppress them, will despoil them. Self-interest will soon estrange others and the selfish man scarcely ever has any friends. It is man's inhumanity to man that makes countless thousands mourn.

To get along with others we must learn to bear and forbear. We must not be critical of others. We must always be very critical of oneself but very charitable with others. We must learn to overlook many faults and failings in others. When we really think seriously we shall find that it is always only petty and trifling things that separate us from others. Their offences are really not so serious against us. They do not burn down our buildings, nor try to take our lives, nor rob us of our possessions. They may simply pass us by, snub us or say some uncomplimentary thing about us. These are after all only trivial matters, and we should always make due allowance for the weakness of human nature. Here are two young persons who seem to be getting along beautifully with each other. They seem to understand each other, but after a while, for some reason or other they get on each other's nerves. They have misunderstandings, have "words" with each other and can't get along together any longer. Just

what has happened? They may not be able to put their finger on the spot—their estrangement just happened, that's all. The likelihood, however, is that some very small and insignificant thing has happened. Perhaps they have not been open and frank with each other. Perhaps the one or the other harbored a secret misgiving. If they would just sit down and talk it over the little difficulty would be removed.

There are, of course, people in the world who have ugly dispositions; they are given to nagging; they are chronic fault-finders and nobody can do any thing right in their eyes. There are at least three reasons for this kind of an attitude to others. The one has its seat in the physical. Low vitality usually affects one's whole outlook on life. Poor digestion is apt to make one a chronic complainer. Pessimists are usually dyspeptic. A sluggish liver will make a man sour all over. One who is constantly nagging is generally a victim of neurasthenia. To build up one's physical health is a primary requisite if one would live in peace and harmony with others.

The next pertains to the mind. One's mental habits go far along this line. There are persons whose thinking is all wrong. They are always misjudging others. They harbor bitter thoughts and prejudices in their minds, and suspect others of the meanness and ugliness which they themselves possess. You will generally find that people who cherish kindly thoughts towards others have little trouble to get along with them. It is the envious and suspicious folks that find difficulty in this direction.

The third reason lies in the soul, in the spiritual side of life. They do not trust others because they themselves are not trustworthy. They are not above suspicion themselves and therefore they suspect everybody else. We usually reflect ourselves in our estimate of others. In them we see ourselves as in a mirror. If we are dishonest and crooked ourselves, we regard every other person to be a rascal. If we are mean and selfish we are prone to think everyone else is the same. To have friends we must show ourselves friendly. If we are good and true and noble we shall find these same qualities in others. Therefore the person who is all the time finding fault with others and is living in enmity with others, is betraying the fact that he or she has the same failings which are condemned in others.

Now, it is the Christian religion that teaches us the art of getting along with others. This beautiful relationship was one of the first things which the opponents of Christianity recognized in the early Christians. They said, "See how these Christians love one another." Christ had taught them this great lesson. He taught men to love God, but also to love one's neighbor as oneself. If a man is estranged from his brother, he cannot truly love and worship God. Jesus taught that if a man comes to the altar to worship God and remembers that his brother has aught against him, he shall first go and be reconciled to his brother and then come and offer his gift to God. Our human relations are the real evidences of the genuineness of our religion. If we can't get along with others it is quite sure that our religious life does not run very deep. This practical note is being emphasized in our modern interpretation of religion. It is the difference between the mystical and the practical expressions of religion. It is not enough that I have personal fellowship and communion with God. I must also live in right relations with my fellowmen. If a man says he loves God and hateth his brother, he is a liar, for how can he love God without loving his brother also? When we recall how men are trampling their brothers under their feet, how they fight and devour them, how they hate them and do them wrong, we are forced to believe that there is little of the real Christian spirit in the great majority of the people.

This noble art of getting along with others is one that can and should be cultivated. We should constantly practice it. If we do find it difficult at first, we should just keep at it. It always calls for the best that is in us, and it always shows us at our best. In nothing does man become more nearly like God than when he practices the gentle art of living with others in the spirit of love and friendship.

Letters to the Editor

A LETTER FROM AN ELDER

A LEAK IN THE CHURCHES

It isn't necessary for an elder to tell the readers of the "Messenger" that if you have a bucket with a hole in the bottom, no matter how much water you pour into it, the water will continue to leak out. It seems to me that the greatest trouble in our Churches today is to be found in the dangerous leakage. This leak must positively be stopped—and the big question is how to do it. What is the use of continuing to take in new members at the front door only to have them leak out quickly at the rear door? We have, for example, over 400 members on our congregational roll, and when we have services on a Sunday morning we get about two hand's full, and when we have services in the evening we get only one hand full, and most of those that were here in the morning are here in the evening too, with probably a few strangers. It is nearly always the same members who have to be counted on, and we often ask the question, where are all the rest? And all this is in spite of the fact that our pastor is earnest and deeply devoted to his work and has a warm place in the hearts of the people of the entire community.

My dear friends, there are entirely too many members sliding away from our Churches and becoming indifferent. Many of them are not only drooping, but are actually sinking; and there seems to be no one to throw out the life-line to rescue them before it is too late. Is it not high time for those who remain in the fold to look after those who are being lost?

As a recent illustration we had union Thanksgiving services in the smallest Church in town. There were three ministers present, but the people from all the Churches did not fill more than half of the small auditorium. To be sure on Easter Sunday morning our Churches are full, and you wonder where they all come from. Their names are or have been on the Church roll; but after Easter they never come around, unless somebody in the family becomes very sick and they are afraid he will die. Then some of them send for the preacher and he is expected to "step on the gas" and come quickly. What are we going to do about these folks who don't realize that they need the Church, except in an emergency like that?

—A Pennsylvania Elder.

A LETTER FROM AN OLD FRIEND

In renewing his subscription to the "Messenger", a faithful Presbyterian pastor in North Carolina, now retired from the active ministry, writes this genial letter:

"You can count on me taking the 'Messenger' as long as I remain above ground. It is simply indispensable. The ministers and members of the Reformed Church ought to be tumbling over each other in their haste to become subscribers. Any man who is a member of the Church and a Christian ought to regard himself below par if he does not take and read the publications of his own denomination, and at least some of those of other Churches, if financially able. If he cannot otherwise secure the money, let him stop using tobacco. Many a Church member uses enough tobacco in one year to pay for the

paper for himself and for a number of others who are not able. Thus he would benefit himself mentally, physically and spiritually—for, after all, the use of tobacco is injurious to 9 persons out of 10. With regard to liquor and tobacco, I say what Mark Twain said when looking upon the great Pyramid of Cheops and seeing how much ground it covered, he said, "Confound the thing!" I wonder if my old college chum (name not mentioned here for prudential reasons) still uses the weed? If he does, tell him for me that unless he breaks off from the bad habit, he will not live to be old. I met Sir Harry Lauder several years ago, and he said to me, "I never saw a bald-headed preacher pay as much attention to my nonsense as you did. And how old might you be?" I told him I was 78. "Weel, me lad, take good care of yourself, or you'll never live to be old," replied Sir Harry. "Weel, I was 80 years young in December, and I am still doing what I can to make the going as hard as possible for the devil."

Sincerely yours,

—Calvin B. Heller.

MINISTERIAL RELIEF FOR 1933

During 1933 the Board of Ministerial Relief paid \$44,833.06 to 262 annuitants of the Relief Department. It received \$33,250.71 on its reduced Apportionment of \$80,137.20, and paid \$11,582.35 more to its relief annuitants than it received through the Apportionment, which is the above total of \$44,833.06. During 1933 our Church gave \$12,736.85 less through the Apportionment than in 1932, and much less than during each of the five years preceding 1932.

During 1933 the Sustentation Fund annuitants increased from 106 to 128. On the 50% basis the Sustentation Fund on Dec. 31, 1933, paid \$18,066.16 annually to these 128 annuitants as follows: To 27 70-year ministers, \$6,750; to 2 70-year ministers who served less than 30 years in our Church, \$350; to 24 disabled ministers, \$3,809.35; to 70 widows of ministers, \$6,961.81; and to 5 orphans of ministers, \$195.

In accordance with the instructions, given by the General Synod in 1932, your Board decided to start the "Additional 50% Financing of our Sustentation Fund" in the last half of 1933. At the close of 1933 as many as 107 congregations were participating in this "additional financing". These congregations are scattered through the 6 Synods of our Church. The total amount contributed by these 107 congregations in 1933 was \$3,876.28, an average of \$36.22 per congregation, which has been credited toward increasing the benefits of the respective pastors of these congregations. We are surprised that nearly \$4,000 was contributed by our Church people in 1933 toward the "additional financing" of our Sustentation Fund in these stringent financial times. A number of pastors, who could not arrange to have their congregations contribute during 1933, assure us that their congregations will contribute during 1934. We, moreover, believe that when a greater degree of prosperity is attained in our country, nearly all of our congregations will contribute something toward increasing the Sustentation Fund benefits of their pastors.

Most of the 107 congregations that participated in the "additional financing" during 1933, are among the smaller congregations numerically, and some of them are among the poorer congregations financially. Of these 107 congregations 6 have less than 50 members, 16 others less than 100, 9 others less than 150, 16 others less than 200, 13 others less than 250, and 10 others less than 300. The remaining 37 have over 300 members. Moreover, 6 of these congregations have paid their campaign quotas of \$5 per member in full, and 15 others have paid them over 50%. Thus the statements of some; that the "Additional 50% Financing" will not help

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the pastors of the smaller and poorer congregations, and that the congregations which have paid their campaign quotas in full or nearly in full, will not participate in the "new financing," are proved to be unfounded. However, we are glad that the "Additional 50% Financing" created considerable discussion and much new study of our Sustentation Fund. We are convinced that thereby our pastors and people today understand more clearly the meaning and worth of our Sustentation Fund, and appreciate more fully its benefits and blessings. The more people talk about Ministerial Relief the better it is for this most worthy cause.

—Eugene L. McLean

PHOEDE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Superintendent

The annual Christmas festival was held on Sunday, Dec. 17, when members of Zion S. S. and Church and their boys' choir rendered a very interesting program which was very much enjoyed by the Home family and their many friends who had gathered at the Home. The boys' choir led the singing of Christmas carols and the younger children gave numerous recitations. The pastor, Dr. Simon Sipple, delivered an interesting and appropriate message.

The first floor of the new building was appropriately decorated for the season. In the lobby stands a 12 feet tall fir tree covered with many colored lights. The spacious living rooms and the dining room were decorated with branches of white pine, hemlock and laurel. Some friends of the Home provided colored electric lights for use in the regular chandeliers, which added to the effect.

During the past two years two large pine trees had been planted in front of the east and the west wings of the new building. Through the kindness of friends we have been able to cover the trees with colored outside lights.

On Monday afternoon the Girl Reserves from the Junior High School of the city appeared in a body and led the singing of familiar Christmas carols and gave each member of the family a gift.

The following afternoon a large group of children from the lower grades very successfully conducted a similar program.

On Wednesday evening a group of 75 children from the Franklin School building took their turn. Besides the singing of Christmas carols they had an orchestra which proved very interesting to our aged folks. One of their selections was entitled "Santa Claus Symphony," which was very well rendered and called forth much favorable comment. Other similar events are to follow which help to give us a merry Christmas indeed.

ZION'S CLASSIS

The fall meeting of Zion's Classis was held on Nov. 15 at Trinity Church of the Paradise Charge. The devotions were in charge of the Committee on Spiritual Resources and Evangelism. Communion was also administered by this committee. Dr. Allan S. Meek gave an address on "Pastoral Evangelism."

Representatives of the Boards were then heard: Drs. William F. DeLong, Henry I. Stahr, and Harry N. Bassler. The Board of Foreign Missions was in session that

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day and not able to send a representative. Rev. Clayton H. Ranck gave a short address on Student Work, and Rev. A. P. Frantz spoke briefly on the needs of Hoffman Orphanage.

A special committee on the "Reformed Church Messenger" was appointed. The Apportionments for 1934 were adopted. The Committee on Evangelism presented a six-point program for an intensive effort to be made to re-establish the power and influence of the Church. They are: More prophetic preaching, child nurture in the home, a strong program of Christian education, lay evangelism through personal contacts with friends, more preaching messages with a decided evangelistic appeal, and living our religion.

In connection with this program an Evangelistic Retreat was held Dec. 11 at Heidelberg Church, York. The speaker for the morning session was Rev. William H. Bollman of Lancaster, Pa., who delivered a most inspiring address. The speaker for the afternoon session was Dr. Paul D. Yoder of Jefferson, who clearly revealed the needs for a more intimate relationship among Christians. The discussions following both addresses were in charge of Dr. Allan S. Meek and proved very helpful to every pastor and layman present.

The opening session of the Annual Winter meeting of Zion's Classis will be held Monday evening, Feb. 12, at 7:45, in Memorial Church, York, Dr. E. O. Keen, pastor.

VIRGINIA CLASSIS MET AT BRIDGEWATER

Virginia Classis of the Reformed Church convened Nov. 25 and 26 at St. Michael's Church, Rev. H. R. Lequear, pastor, near Bridgewater, Va.

The opening session at 7:30 P. M. Wednesday was addressed by Dr. Wm. F. DeLong for the Home Mission Board, the Rev. J. Frank Bucher, who is on furlough after 27 years of service in the China Mission field at Shenchow, Hunan, and Dr. Paul S. Leinbach, of the "Messenger".

Thursday at 9 A. M. Classis celebrated the Holy Communion with the officers in charge. They are: President, Rev. Stephen L. Flickinger, Ph.D., of Winchester; Vice-President, Elder Zed Dean, of Toms Brook; Stated Clerk, Rev. J. Silor Garrison, of Harrisonburg; Corresponding Secretary, Rev. William H. Groff, Staunton; Reading Clerk, Rev. O. Bain Michael, S.T.D., Edinburg.

The rest of the day sessions were devoted to general business, which dealt chiefly with the mission and benevolent work of the whole Church. Dr. Harry N. Bassler, of Westminster, Md., spoke on Ministerial Relief. The chairman of the standing committee on Missions and Stewardship is the Rev. Dr. A. M. Gluck, of Martinsburg.

The ministerial and lay delegates who constitute Virginia Classis came from 29 Churches of the Valley from Martinsburg in the north to Roanoke in the south. All sessions were open to the public.

The closing event of the fall meeting was the annual banquet meeting of the Reformed Churchmen's League of the Classis, in the auditorium of the Centerville High School, 7:30 P. M. Thursday. Mr. C. S. Hartman of Winchester is the President of the Classical League, Mr. Bernard Arey of Harrisonburg is President of the local St. Michael's League, and Mr. G. R. Irvin, Edinburg, is Secretary. At this meeting the chief speaker was the Rev. J. M. G. Darms, D.D., Executive Secretary of the denominational Men's League. About 150 attended the banquet.

A SCIENTIST'S CHRISTMAS MESSAGE

The Christmas Day interview of Dr. Arthur Compton, the famous physicist, will be as tidings of great joy to many. Science, he says, cannot be looked to for

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evidence of the assumption of religion which postulates "a God to whom men are as His children." But "it has no quarrel with religion"; and he himself, a Presbyterian, who has penetrated to the bounds of the known in the physical world, adds that "the evidence for an intelligent power working in the world which science offers does make such a postulate possible."

Like Sir Arthur Eddington, who walks, a creedless Quaker, in the all-embracing cosmos with a confident faith in a reality transcending all the scientific measurements made by the organs of sense, Compton finds it possible to see the whole great drama of evolution "moving toward the

goal of personality." Sir Arthur's testimony on his return to his home from what would else have been a cheerless search in the "universe external to our percipient self" was written in these words:

"I think, therefore, we are not wrong in embodying the significance of a spiritual world to ourselves in the feeling of a personal relationship, for our whole approach to it is bound up with those aspects of consciousness in which personality is centered."

Dr. Compton sees this far-off "goal of personality" toward which the whole creation moves as the making of persons with free intelligent wills, capable of learning nature's laws and of getting a glimpse of God's purpose in nature and of sharing that purpose—having "part in a great enterprise in which some mighty intelligence is working out a hidden plan." He puts it even more specifically and unreservedly:

"Indeed, God has placed us in a position to help in furthering His program. For do we not hold in our hands and control the conditions of vegetable and animal life on this planet, and, to some extent, human life?"

One remembers, too, the reverent statement of Robert Millikan that "God is still on the job," and the remark of Willis R. Whitney, of the General Electric, who, when asked how he accounted for a certain phenomenon, replied that it was "the will of God." But the most impressive testimony is that of Pasteur, who, when he had gone as far as he could with his microscope, took in his hand, which had brought Promethean blessings to mankind, the crucifix and went on into the valley of the shadow.—*New York Times*.

OUR PENSION FUND

Our Pension Fund has been very moderate in its appeals to the Brotherhood. When we reflect upon the fact that the Protestant Episcopalians have over thirty-one millions in their Pension Fund, the Presbyterians over thirty-two millions, the Baptists over nineteen millions, the Congregationalists over twelve millions, and the Methodist Episcopal over twenty-two millions, while we have only one million four hundred thousand, it is easy to see that our Board has been very modest in its appeals for support. Churches with only a fraction of our membership, like the Evangelical and the Reformed in the United States have more money set aside for this form of Christian work than we have. Our Fund has made a splendid beginning, but we should never forget that we only have a good start. We must go far ahead of our present investment if we are to measure up to our needs and obligations in this field.—*Dean F. D. Kershner, in the Christian-Evangelist (St. Louis)*.

BOOK REVIEWS

A History of the Christian Church, by Lars P. Qualben, St. Olaf College. Thomas Nelson & Sons, New York. \$2.50.

It is difficult to write a history of the Christian Church in a single volume. The chief difficulty is in the selection of material from the vast fund that is at hand—what to include and what to exclude, the separation of the essentials from the incidentals, the allotment of appropriate space to the decisive and outstanding men and movement. On these points authors of Church History will differ widely and yet each may write a history that is of special value to certain classes of readers and for the purpose for which it is written.

We are told that "this volume is primarily intended as a text book for college and seminary classes and has grown out of the author's needs." One finds evidence of this purpose throughout the book in the arrangement of the content, in the clear and simple way of presenting the facts and

showing the relation of one period to another, in the Review Questions, the Topics for Special Study, and the Selected Biography appended to each chapter, in the Diagrams and Maps, sixty-one in all, distributed throughout the book. In these respects this is an unusually satisfactory text book and serves the author's purpose.

More than three-fourths of the 590 pages are devoted to the "Modern World," that is, the period from the Reformation to the present day; one hundred and seventy pages to the Church in the "New" World. We call special attention to this characteristic because in most of the Church histories only one or two brief chapters are given to American Christianity and a chapter or so to Christianity in Europe after the Reformation.

The author writes from the conservative viewpoint, which is apparent mostly in the first two chapters dealing with the beginning of Christianity. He treats with impartiality and fairness the men and crises in the history of Christianity where one is liable to show his leaning either in a liberal or a fundamentalist direction. The reviewer is satisfied with his treatment, necessarily brief, of Zwingli and Reform in Switzerland; his comparison and contrast of Luther and Zwingli are made without prejudice and apparently true to the facts in the sources.

Those who are interested in the history of the Churches in the United States will find an unusually large amount of material on this subject and will be able to obtain a bird's-eye view of this much neglected field—recently, however, written up in monographs of great value. The reviewer naturally read with care the brief sketch of the history of "The (German) Reformed Church in the United States." He finds it comprehensive and accurate excepting two statements. The German Reformed [Coetus] Church did not become independent from the Church of Holland in 1773, as the author says, page 416, but in 1793. Then the Coetus became a synod no longer subject to the Synods of Holland. This fact is correctly recorded on page 566. Again, the name of the Reformed Church was not officially changed until the meeting of the General Synod in Philadelphia, 1869; in the Minutes of that meeting the name is declared to be the "Reformed Church in the United States of North America," by virtue of the action of two-thirds or more of the Classes. For an unknown reason, the last three words, "of North America," were omitted in later usage and the legal title has ever since been the "Reformed Church in the United States"—not as the author says, "The Reformed Church in America," page 416.

These are minor inaccuracies which by no means affect the excellency of the history as a whole; it is a work that one can heartily commend to teachers, students and laymen.

G. W. R.

The Secret International, Union of Democratic Control, London. 25c.

"The Secret International" is a 48 pp. pamphlet distributed in the U. S. by the National Council for Prevention of War, 532 17th St., N. W., Washington, D. C. It reveals the methods, personnel, and history of the munition industry. It discusses in its six chapters: Armament Firms and the League of Nations, The Character and Scope of the British Armament Industry, Armament Firms Abroad, The Government and War Contractors, War Scars and Armament Contracts, and The Bloody International. It is based upon a vast amount of research and study, being accepted as accurately detailing the inner workings of the munition industry. The chapter on War Scars is of especial interest to people of this country, inasmuch as it discusses the William B. Shearer scandal of 1929, when three U. S. shipbuilding firms, one of them being from the Bethlehem Steel Co., paid Shearer to go to Geneva to break up a disarmament con-

ference between Great Britain, Japan, and the United States. However, other scandals from other countries are also discussed. "The Secret International" gives an excellent background for an understanding of the munition industry's workings.

—C.

VISITING CLASSICAL MEETINGS AFTER A HALF GENERATION

(Continued from Page 2)

ing. We have a Church with ample liberties to permit us to try things, so why not do so? But if we cannot be leaders, and I do not believe that most of you cannot, let us at least be among the first to follow those who to our ways of thinking are leading in the proper paths. They cannot do much without followers. I believe that God forgives us when we try earnestly, even if we later discover that we were quite in the wrong; but it must be different when we do not try.

Philadelphia.

OBITUARY

WILLIAM SCHAFF PRUGH

The death of William Schaff Prugh at Alhambra, California, on Oct. 29, 1933, previously mentioned in the "Messenger," was a severe shock to his many friends and relatives. He had been troubled with a heart affection for a few months, but it was not thought to be so serious.

He was a son of the late Rev. Peter C. Prugh, D.D., formerly Superintendent of St. Paul's Orphans' Home, at Butler, Pa., and a brother of Rev. Dr. John H. Prugh, formerly pastor of Grace Reformed Church, Pittsburgh, Pa., and President of our General Synod.



William Schaff Prugh

Will Prugh, as he was affectionately known, was born in Xenia, Ohio, and spent a large part of his life as a traveling salesman, representing Conroy, Prugh & Co., manufacturers of mirrors. He retired some years ago and built a magnificent residence on a small ranch near Pasadena.

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dena, California. This happened to be in the oil region, and a few wells were driven on his ranch, which provided him with a comfortable income. He was a great traveler, having circled the globe several times, and visited the missions of the Reformed Church in Japan. He was a liberal contributor to the mission work of our Church and other religious causes. He purchased the lot for our new Reformed Church in Los Angeles, Cal., and was a loyal and inspiring friend of the congregation and its pastor. He enjoyed the visits of his many friends in his lovely home, and gave them all a real welcome.

He never married, and is survived by two sisters, Mrs. Mame Prugh Harnish, wife of the Rev. Daniel N. Harnish, and Mrs. Grace Prugh Sands, both of whom resided with him at "El Eliso"; also by a large circle of relatives and friends. The funeral was held in the First Presbyterian Church in Alhambra, of which he was a member.

WM. W. NICHOLSON

William Wilson Nicholson, after three years of invalidism, passed to his eternal reward Dec. 19, 1933, at his late home at Meyersdale, Pa., aged 65 years, 6 months, and 27 days. He was baptized in infancy by the Rev. Abram Koplin, first pastor of St. Paul's (Wilhelm) Church, and instructed in the way of salvation and confirmed May 13, 1883, by the Rev. Calvin U. Heilman. July 4, 1895, he was married to Miss Anna Shockey. He grew up on the farm and taught 8 terms in the public schools. After his marriage he moved to Meyersdale, where he conducted a successful general store for the past 30 years. For many years he was a loyal and substantial member of Amity Church, and gave generously of his time, strength, and means for the advancement of Christ's Kingdom among men. He was a member of the Consistory for 18 years, 6 years as deacon and 12 years as elder, and during the greater part of this time served as secretary. He represented his Church frequently as Delegate Elder at the meetings of Somerset Classis and Pittsburgh Synod, and was twice elected as a delegate to General Synod. Three children preceded him to the spirit world. He is survived by his wife, 2 sons, 2 daughters, 3 grandchildren, 4 sisters, and 3 brothers, one of whom is the Rev. Harvey Nicholson, of Ft. Lauderdale, Florida. Largely attended funeral services were held at Amity Church, Dec. 22, conducted by the pastor, Rev. B. A. Black, D.D., who spoke from Gen. 48:21: "Behold, I die; but God shall be with you." Burial was made in the St. Paul's (Wilhelm) Church cemetery.

—B.

EDWIN H. HUFFORT

St. Andrew congregation, Allentown, Pa., lost one of its charter members in the death of Edwin H. Huffort on Dec. 18, at the age of 83. In a historical statement printed in 1904, the following reference is made to his activity in the organization of the congregation in 1900: "At that time a petition was drawn up for the purpose of organizing a new congregation, to which E. H. Huffort was the first man to attach his signature and subscription." Also in the same records we find that he was elected the first president of the Sunday School when it was formed on June 3, 1900.

His labors for and interest in the development of the congregation were continuous up to the very last. He attended the Sunday School and Church services regularly up to the last five months of his life, when the feebleness of age prevented further attendance. However, he was able to be up and about his home until the day before his death, when he was suddenly stricken. His wife preceded him in death four years ago. Funeral services were conducted by his pastor on Dec. 22, with interment in the West End Cemetery. "Servant of God, well done." —H. I. A.

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